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CONTENTS

SOURCES FOR THE BIOGRAPHIES OF THE SAINTS 559
MARTYROLOGIES AND AVAILABLE LIVES OF THE SAINTS 564
The Right Rev. F. G. HOLWECK, St. Louis, Missouri.
THYRSUS GONZALES, HOME MISSIONER 581
The Rev. HENRY J. SWIFT, S.J., Chicago, Illinois.
THE HUMAN ASPECT OF ST. THOMAS AQUINAS. 586
AUSTIN O'MALLEY, M. D., Philadelphia, Pa.
DRAMATIZING ST. PATRICK 599
CHARLES PHILLIPS, Missoula, Montana.
BEATIFICATION AND CANONIZATION OF SAINTS. 621
MARYKNOLL MISSION LETTERS. LI. 629
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.
ABOUT ANNE CATHERINE EMMERICK 630
THE PARISH PRIEST OF THE CATHEDRAL 634
APPLICATION OF MASS AT A PRIVILEGED ALTAR. 636
COMMUNION TO THE SICK IN HOSPITALS 639
DOES MATRIMONIUM RATUM BEGET CANONICAL AFFINITY? 641
RECENT THEOLOGY 643
The Rev. FRANCIS J. CONNELL, C.SS.R., Brooklyn, New York.
RECENT HAGIOGRAPHY 651

CONTENTS CONTINUED ON PAGE viii

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CONTENTS—VOL. LXX.

JANUARY.

PAGE

THE SACRIFICE OF THE MASS 1
By the late Rev. W. R. Carson.

ORGANIC SPECIES IN CATHOLIC TRADITION 19
The Rev. William L. Hornsby, S.J., Seminary of St. Mary of the Lake, Area, Illinois.

A CASE OF FUNCTIONAL PARALYSIS—A PROBLEM FOR THE THEOLOGIAN.... 30
Luke.

THE KU KLUX KLAN AND THE AMERICAN CLERGY 47
The Rev. Thomas M. Conroy, Fort Wayne, Indiana.

A NEW MARRIAGE CASE 59
The Rev. Joseph P. Donovan, C.M., J.C.D., Kenrick Seminary, Webster Groves, Missouri.

ANALECTA:

SACRA CONGREGATIO RITUUM:
Dubia circa Rubricas Missalis Romani 67
SACRA POENITENTIARIA APOSTOLICA:
Concessio Indulgentiae 68
SACRA CONGREGATIO DE RELIGIOSIS:
Declaratio circa Dispensationes super Curriculo Studiorum 68
DIARIUM ROMANAE CURIAE:
Pontifical Appointments 69

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 70
A Suggestion for the Solution of the Italian Question. (*The Rev. John Zarrilli, D.D., Ph.D., Hibbing, Minnesota*) 70
Function of the "Codicis Juris Canonici Fontes." (*Dom Bede Horsak, O.S.B., Rome, Italy*) 77
Devotion to the Blessed Sacrament 83
Criticism of the "Mysterium Fidei". (*Hebronensis*) 83
The Mass. (*Episcopus*) 86
A Canonical Club. (*Seumas*) 87
The Impediment of Clandestinity of Marriage 94
The Lighting of Altar Candles 95
Blessing of Stearic Candles on Candlemas Day 95
Mixed Marriages 96
St. Nazarius, St. Nazaria, Nazarena and Nazarita 97
Position in Reciting the Angelus 98
Application for Permission to Celebrate Mass at Sea. (*Official*) 99

CRITICISMS AND NOTES:

Augustine: The Pastor according to the New Code 100
Cecilia: The Gospel according to St. John 101
Flynn: Preaching made Easy 102
———: The Roman Missal 103
Frobes: Lehrbuch der Experimentellen Psychologie 104
Maréchal: Le Point de Départ de la Metaphysique 107

LITERARY CHAT 109

BOOKS RECEIVED 112

FEBRUARY.

PAGE

DO OUR STATE SCHOOLS SATISFY CATHOLICS? 113
The Right Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg.

OPPOSITION TO THE CATHOLIC SCHOOL IN THE UNITED STATES 125
The Rev. James H. Ryan, Ph.D., Washington, D. C.

AUTOBIOGRAPHY OF AN OLD BREVIARY 131

A CASE OF FUNCTIONAL PARALYSIS—A PROBLEM FOR THE THEOLOGIAN 141
Luke.

THE LENGTH OF THE SERMON 158
The Right Rev. Monsignor H. T. Henry, Litt.D., Catholic University

METHODICAL SERMON PREPARATION 169
The Rev. Patrick J. Sloan, Jamesville, New York.

ANALECTA:
SACRA CONGREGATIO DE PROPAGANDA FIDE:
Decretum: Erigitur in Urbe Taurinensi Collegium Internationale a Consolata pro Missionibus Exteris 174
SUPREMA SACRA CONGREGATIO S. OFFICII:
Declaratio circa Dispensationem a Lege Ieiunii Eucharistici ante Missam 175

STUDIES AND CONFERENCES:
Pastoral Care of Foreign Catholics in America 176
Maryknoll Mission Letters. XLVII: Boats in China. (*The Rev. Philip A. Taggart, A.F.M., Kwangtung, China*) 181
Hymns from Proper Office of Blessed Teresa of the Infant Jesus. (*Translated by the Right Rev. Monsignor H. T. Henry, Litt.D., Washington, D. C.*) 185
The Last Supper Not a Complete Sacrifice. (*Hebronensis*) 186
Disinfecting Moral Theology. (*Episcopus*) 187
National Festivals and the Friday Abstinence. (*Clevelandensis*) 189
Fundamentals of Good Preaching. (*W. A. D.*) 189
The Making of Altar Wine. (*J. H.*) 191
Mass by Blind Priest. (*The Rev. Cuthbert Goeb, O.S.B., Collegeville, Minn.*) 192
The Italian Problem 194
How to Light the Candles at the Altar 194
St. Thomas and the Twenty-four Theses. (*The Rev. Peter Lumbreras,*
Tercentenary of Martyrdom of St. Josaphat, Archbishop of Polotzk .. 196
Translation of See of Alton to Springfield in Illinois 198
The "Bootlegger" in Confession 198
Restitution of Mass Stipends 199
Pronouncing the Words of Sacramental Absolution. (*J. K.*) 201
Vernacular in the Use of the Missal. (*Sacramento*) 202

CRITICISMS AND NOTES:
Spalding: Introduction to Social Service 204
Donnelly: Art Principles in Literature 205
Higgins: Fundamentals of Pedagogy 206
Janin: Les Eglises Orientales et les Rites Orientaux 208
Rutten: Croire? 210
Walshe: The Vision Beatific 210
Walsh: Cures 212
Stieglitz-Kruegler: The Church Year 213
Garesché: Sodality Conferences 213
——: Maryknoll Mission Letters—China 214

LITERARY CHAT 215

BOOKS RECEIVED 219

MARCH.

PAGE

STABAT MATER DOLOROSA 225
The Right Rev. Monsignor H. T. Henry, Litt.D., Catholic University, Washington, D. C.

SAINT FRANCIS OF ASSISI IN A NEW LIGHT 234
The Rev. H. G. Hughes, Taunton, England.

WHAT A PARISH PRIEST CAN DO FOR HIS YOUNG MEN 242
The Rev. Edward F. Garesché, S.J., St. Louis, Missouri.

THE GOTHIC WINDOW (Illustrated) 254
The Rev. P. R. McCaffrey, O.C.C., Alberton, Australia.

AUTOBIOGRAPHY OF AN OLD BREVIARY 270
R. B. Totum.

ANALECTA:

SACRA CONGREGATIO CONCILII:
Benedictionis Sacri Fontis 280

SACRA CONGREGATIO RITUUM:
De Cereo Paschali 283

SUPREMA SACRA CONGREGATIO S. OFFICII:
I. Decretum: Damnatur Opus cui Titulus "Manuel Biblique, etc." 284
II. Ad R. D. Moderatorem Supremum Societatis Presbyterorum a Sancto Sulpitio circa supra relatum Damnationis Decretum... 285

DIARIUM ROMANAE CURIAE:
Pontifical Appointments 289

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 291
Maryknoll Mission Letters. XLVIII: As the Chinese See It. (*The Rev. Philip A. Taggart, A.F.M., Kwangtung, China*) 291
Nationalism and Catholicity of the Clergy in the United States. (*Fidelis*) 295
Medieval Manual for Preachers. (*The Rev. John McGovern, O.P.*) .. 299
Seminaries Here and "Over There". (*The Rev. Walter L. Fasnacht, Chicago, Illinois*) 303
The Parish Priest of the Cathedral 312
The Tabernacle Veil 313
"Laus Tibi, Christe" in a Missa Cantata 314
Imitation Candles on the Altar 314
Absolution after Requiem Mass 315
Those Twenty-four Theses. I. 316
II. (*J. Major, Newport, Rhode Island*).. 318
Nuptial Blessing Outside Mass. (*Sacerdos Canadensis*)..... 319
Santa Speranza 319
Manner of Imparting Blessing of St. Blase. (*P. A. S.*)..... 320

ECCLESIASTICAL LIBRARY TABLE:

Some New Spiritual Reading 321

CRITICISMS AND NOTES:

Vermeersch: Theologiae Moralis Principia, Responsa, Consilia 327
O'Daniel: An American Apostle 329
O'Neill: Cosmology 330

LITERARY CHAT 332

BOOKS RECEIVED 335

APRIL.

PAGE

THEOLOGICAL POINTS FOR CATECHETICAL INSTRUCTIONS 337
The Rev. Francis J. Connell, C.SS.R., Brooklyn, New York.

THE PARISH PRIEST AND HIS YOUNG MEN 343
The Rev. Edward F. Garesché, S.J., St. Louis, Missouri.

ST. THOMAS AND THE ACCORD OF REASON AND FAITH 356
The Rev. Cornelius F. Cremin, S.T.L., L.Ph., St. Paul, Minnesota.

THE PERSUASIVE SERMON 366
The Right Rev. Monsignor H. T. Henry, Litt.D., Washington, D. C.

STUDIES AND CONFERENCES:
Maryknoll Mission Letters. XLIX. (*The Rev. Bernard F. Meyer, A.F.M., Hoignan, Kwangtung, China*) 378
Another Problem Like the Italian. (*The Rev. A. J. Rozewicz, C.S.C., Chicago, Illinois*) 381
Teaching Latin as a Living Language. (*The Rev. Felix M. Kirsch, O.M.Cap., Herman, Pennsylvania*) 386
Latin in the Seminary. (*The Rev. Patrick A. Collis, Ph.D., Overbrook, Pennsylvania*) 400
Are Our Prohibition Laws "Purely Penal"? (*The Very Rev. John A. Ryan, S.T.D., Washington, D. C.*) 404
Protonotary Apostolic. (*The Very Rev. O. H. Moye, D.D., Wheeling, West Virginia*) 411
Teaching Moral Theology. (*The Rev. James T. Cotter, Gunnison, Colorado*) 413
Religious Instruction in Rural Communities. (*A Nebraska Pastor*) .. 415
New methods of Apologetic Instruction. (*M. N.*) 418
The Authority of the Baltimore "Ceremonial" 419
Delegated Authority for Witnessing Marriages 420
Repetition of the Form of Absolution in Confession 421
The Foreign Language Problem 424

ECCLESIASTICAL LIBRARY TABLE:
Catechetics 425

CRITICISMS AND NOTES:
Koch-Preuss: Handbook of Moral Theology, Vol. V 430
Grimal: L'Homme 431
Brun: La Cite Chretienne 431
Hughes: Talks on Truth 433
Nickerson: The Inquisition 435
Almedingen: The Catholic Church in Russia To-day 437

LITERARY CHAT 439

BOOKS RECEIVED 443

MAY.

PAGE

A WORD TO THE CLERGY ON EDUCATION AND THE SIXTY-EIGHTH CONGRESS.. 447
The Rev. James H. Ryan, Washington, D. C.

"THOU ART PETROS AND UPON THIS PETRA" 463
The Rev. Joseph H. Stewart, Ilkeston, England.

FROM MOUNT CAUCASUS TO MOUNT CALVARY AND BACK AGAIN 470
The Rev. Edward S. Bergin, S.J., Detroit, Michigan.

THE APOLOGISTS OF THE INFANT CHURCH 484
The Rev. John A. Higgins, S.M., Greenmeadows, New Zealand.

IRISH ORIGIN OF THE "MISSA DE ANGELIS" 489
W. H. Grattan Flood, Mus.Doc., Enniscorthy, Ireland.

THE DOCTRINE OF THE VIRGINAL BIRTH AND SOME OF ITS CONSEQUENCES.. 492
The Rev. Vincent A. McCormick, S.J., Woodstock College, Maryland.

ANALECTA:

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS:

I. Dubia soluta in Plenariis Comitiis Emorum Patrum 503
II. Dubium solutum ab Emo Cardinali Commissionis Praeside... 506

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 507
Advertising the Church 507
Maryknoll Mission Letters. L. (*The Rev. Patrick Cleary, A.F.M., Korea*) 518
The Proper Title of a Parish Priest 520
The American Clergy and Foreign Politics 521
Some Customs Among Prelates. (*Monsignor O. H. Moye, P.A., V.G., Wheeling, West Virginia*) 521
Blessing the Baptismal Water in a Parish Church 523
Some Liturgical Queries about Benediction 523
Dubium de Extrahendo Foetu 525
Jura Stolae 526
Obligation arising from Inherited Bank Stock 527
Antiphons and Versicles at Magnificat and Benedictus 528
The St. Christopher Medal 528
The Oath in the Declaration of Citizenship 529
The Diocesan Law of Abstinence 530
A Common Sense View of the 24 Theses. (*The Rev. Claude Mindorff, O.F.M., Rome, Italy*) 531
The Blessing of Ash Wednesday 533

ECCLESIASTICAL LIBRARY TABLE:

Recent Philosophy: The Psychology of Religion. (*The Rev. Charles P. Bruehl, Ph.D., Overbrook Seminary, Philadelphia, Pa.*) 534

CRITICISMS AND NOTES:

Heuser: An Ex-Prelate's Meditations 542
Henry: Hints to Preachers 544
Religious of Holy Child: A Daughter of Coventry Patmore 545
Sicardo-Murphy: Life of St. Rita 547
Graham: The Early Irish Monastic Schools 548
Charakterbilder Katholischer Reformatoren 549
Dold: Konstanzer Alt-Lateinische Propheten und Evangelien Bruchstucks mit Glossen 549
Camm: Pilgrim Paths in Latin Lands 551
Bardenhewer: Geschichte der Altkirchlichen Literatur 553

LITERARY CHAT 554

BOOKS RECEIVED 556

JUNE.

PAGE

SOURCES FOR THE BIOGRAPHIES OF THE SAINTS 559

MARTYROLOGIES AND AVAILABLE LIVES OF SAINTS 564
The Right Rev. F. G. Holweck, St. Louis, Mo.

THYRSUS GONZALEZ, HOME MISSIONER 581
The Rev. Henry J. Swift, S.J., Chicago, Illinois.

THE HUMAN ASPECT OF ST. THOMAS AQUINAS 586
Austin O'Malley, M.D., Philadelphia, Pa.

DRAMATIZING ST. PATRICK 599
Charles Phillips, Missoula, Montana.

ANALECTA:

ACTA PII PP. XI:
Allocutio SSmi Domini Nostri: Creatio et Publicatio S. R. E. Cardinalium 610

S. CONGREGATIO S. OFFICII:
Submissionis Declaratio RR. PP. A. Brassac et J. Ducher 617

SACRA CONGREGATIO CONSISTORIALIS:
Decretum de Processu Inquisitionum circa Promovendos ad Episcopatum 618

S. CONGREGATIO RITUUM:
De Vexillis in Ecclesia admittendis vel benedicendis 619

DIARIUM ROMANAE CURIAE:
Recent Pontifical Appointments 619

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 621
Beatification and Canonization of Saints 621
Maryknoll Mission Letters. LI. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*) 629
About Anne Catherine Emmerick 630
The Parish Priest of the Cathedral 634
Application of Mass at a Privileged Altar 636
May the Pastor habitually delegate the Missa pro Populo? 638
The Sign of the Cross at the Gospel 639
Communion to the Sick in Hospitals 639
Does Matrimonium Ratum beget Canonical Affinity? 641

ECCLESIASTICAL LIBRARY TABLE:
Recent Theology (*The Rev. Francis J. Connell, C.SS.R., Brooklyn, N. Y.*) 643
Recent Hagiography 651

CRITICISMS AND NOTES:
Braunsberger: Beati Petri Canisii, S.J., Epistulae et Acta 657
Rickaby: Studies on God and His Creatures 658
Lattey: The Papacy 660
Dominicans: Summa Contra Gentiles of St. Thomas Aquinas 661
Remler: The Eternal Inheritance 663
Jackson: Anglican Church Principles 664
Paddock: "New" Way of Founding Old Kingdom 664
——: United States Catholic Chaplains in World War 666
Buissink: Primer Anuario Eclesiastico 667

LITERARY CHAT 667

BOOKS RECEIVED 671

INDEX TO VOLUME LXX 673

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. X.—(LXX).—JUNE, 1924.—NO. 6.

SOURCES FOR THE BIOGRAPHIES OF THE SAINTS.

I.

IN the April number of last year's ECCLESIASTICAL REVIEW we dwelt upon the advantages of preaching frequently on the lives of the saints as illustrations of the fulfilment of the Gospel precepts drawn from history. There exists, however, undoubtedly a large amount of legendary lore, the result alike of reverent love and devout credulity, which the faith and piety of later recorders did not always feel justified in eliminating from the traditional narratives, but which a critical age, sceptical and bent on research, questions or ruthlessly rejects. Hence it is important that those who make use of the Lives of the Saints in public instructions should discriminate as far as possible between legends that simply tend to edify the reverent hearer, and facts that have the support of authentic evidence.

The present issue of the REVIEW contains studies in this field by Monsignor F. G. Holweck who, since the publication of his *Fasti Mariani,* a quarter of a century ago, has devoted himself to the special study of hagiography. His researches in the archives and libraries of Europe, and consultations with the leading authorities in Italy, Germany, France, and Switzerland, have resulted in a collection of critical data which is shortly, it is hoped, to appear in two separate volumes. One of these will be a complete dictionary of the Lives of the Saints, giving accurate and discriminating information, in popular form withal. It proposes to be a reference book rather than a collection of full biographies. The other work

is to be more pretentious. It will be in Latin and will deal with the calendar of the feasts of God and of the Mother of Christ, much in the style of the *Fasti Mariani.* Incidentally this new volume will supplement and in a sense correct the latter, which was published in 1892.

The immediate purpose of this paper is to give a brief survey and critical estimate of the sources from which the biographies of saints in the calendars of the various churches, Latin and Oriental, Roman and local, are drawn. Apart from the article in this number on "Martyrologies and Available Lives of Saints" which bears Monsignor Holweck's signature, we have been permitted to avail ourselves of some heretofore unpublished matter from the same author anent canonization, as distinct from unauthenticated tradition and spurious hagiography in general.[1] Although history is not the only, nor even the surest evidence of truth, the Catholic Church in her teaching must preserve the distinction between fact and symbol where the difference is clear. Sometimes, as is shown in Sacred Scripture, the symbol is more important than the fact. Yet criticism within proper bounds helps us to a truer knowledge as the basis of wisdom.

It is upon this ground of historical criticism that the question of a revision of the Lives of the Saints in the Roman Breviary has been urged, and is likely to find early response. The effect will undoubtedly extend to the larger field of future popular biographies of saints written for the edification of the faithful. There are already extant in our modern English literature admirable models in faithful portraiture of great churchmen and religious who have died in the odor of sanctity. In these narratives of apostolic and exemplary lives there is less of the legendary, more of the actual. If it means

[1] It should be noted here that Monsignor Holweck's work will in no sense be a repetition of the admirable work recently issued by the Benedictine Fathers of Ramsgate, *The Book of Saints,* which gives a collection of biographical sketches of the saints contained in the Roman Martyrology, together with many others of English and Celtic origin. Nor does it cover the same ground or purpose as Father Weidenham's *Dictionary of Saints.* It intends to be more complete and more critical than either of these two, or than any earlier work on the subject in English, inasmuch as it proposes to record with critical notes the names and chief dates contained in the accessible calendars of the heroes of the Faith who were canonized either by popular tradition or by the recognized process of beatification inaugurated during the reign of Alexander III in the twelfth century, and later more minutely defined by Urban VIII.

a lessening of the miraculous or even of the esthetic, because these lives show the scars of warfare against the encroachments of worldliness, and the dust that soils the robes of our heroes walking the earth, it also means an emphasis of the strength that produces the bloom and fruit out of the broken seed after it has struggled through the dark earth to the lightsome surface.

II.

The cult of early saints rests upon a variously documented tradition, chief among which are the *Acta Martyrum.* On the authority of the *Liber Pontificalis,* we have a list of the Popes from St. Peter which contains short biographical notes the first part of which was compiled, as Duchesne has conclusively shown, by a contemporary of Anastasius II and Symnachus in the fifth century.[2] It states that Pope St. Clement, a disciple of SS. Peter and Paul, governed the Church while St. John was still writing at Ephesus, and that he appointed a number of clerics to collect the data of the martyrs who had died for the faith in the previous persecution under the emperors Nero and Domitian. He also ordered them to make record of the martyrs that followed. They were regionaries and received the official accounts from the different churches in various parts of the Christian world. It is thus that the cardinalitial dignity took its origin, generally extending to other fields.

Out of these reports came the *Acts of Martyrs* which Mgr. Holweck has grouped under the following captions:

Official reports of the interrogatories. Those extant have come down to us only in editions prepared for the edification of the faithful. The Passion of St. Cyprian and the Acts of the Martyrs of Scilli in Africa are typical of this class.

[2] The early writer of the *Liber Pontificalis,* which was subsequently brought down to the ninth century (Pope Stephen V, 885-891), was able to avail himself of the so-called *Catalogus Liberianus* of previous date and reaching us in the *Chronographus Anni 354,* containing the *Depositio Martyrum* and the *Depositio Episcoporum.* There was also the *Liber Generationis* by Hippolytus of Rome (d. 235), which could have been used by the earlier compilers. Later we have a similar collection of the sixth century (*Fragmentum Laurentianum*), which confirms the prior accounts, down to 498. The attribution of any part of the *Liber Pontificalis* to St. Damasus or St. Jerome is due to a prefatory correspondence between the two saints inserted in a later MS. edition and has been proved to be spurious.

Reports which were written by the martyrs themselves. They have the same authority as the Acts of the first class. We possess few, some of them amplified by later hands. Examples are the Acts of the Africans SS. Perpetua and Felicitas and SS. Montanus and Flavianus.

Non-official records made by eye-witnesses or by contemporaries. Such are the Acts of the Martyrdom of St. Polycarp and the Letter of the Churches of Vienne and Lyons, telling the story of the martyrs of Lyons.

Documents of a date later than the martyrdom, based on Acts of the first or second class and therefore subjected to editorial manipulation. The editor does not construct a story to suit oral tradition or to explain a monument, but he is editing a literary document according to his own taste. When the persecution was over, a narrative was made from various sources, fragments of judicial acts, reports of trustworthy men, etc. This class is very strong, but, as to its trustworthiness, highly debatable.

Of many martyrs the acts were *lost.* Christians were done to death immediately after their confession of faith, without a regular trial. Of such martyrs the memory has come down to us in sermons, homilies, hymns, and the treatises of church historians. Such are the story of the Forty Martyrs of Sebaste, the story of SS. Hemeterius and Chelidonius, and others.

During the persecution of Diocletian there must have been a wholesale destruction of documents in which the Church lost the accounts of the history of her martyrs. This seems to be especially true of Rome, which in spite of the number and fame of its martyrs possesses but few authentic acts. The Romans had apparently lost these traditions as early as the second half of the fourth century. The poems of Prudentius, the calendars, and even the writings of Pope Damasus show that the story of the persecutions had fallen into obscurity. Christian Rome had her martyrs beneath her feet and celebrated their memory with intense devotion; yet she knew but little of their history.

Under these circumstances it is not improbable that the desire of the faithful for fuller information would easily be satisfied by raconteurs who, having but scanty material at

their disposal, would amplify and multiply the few facts preserved in tradition and attach what they considered suitable stories to historical names and localities. In course of time, it is argued, these legends were committed to writing, and have come down to us as the Roman *Legendarium*. In support of this severe criticism it is urged that the Roman *Acta* are for the most part not earlier than the sixth century (Dufourq), and that spurious *Acta* were not unknown during the period. The Roman Council of 494 actually condemned the public reading of the *Acta*.[1] Subsequently, in 694, the Trullan synod of Constantinople excommunicated those who were responsible for the reading of spurious *Acta*.

Unfortunately the Roman martyrs are not the only ones whose *Acta* are unreliable. Of the seventy-four separate "Passiones" included by Ruinart in his *Acta Sincera*, the Bollandist Delehaye allows only thirteen as reliable documents.[2]

Other documents pass under the name of Acts of Martyrs, the historicity of which is of little value. They are *romances*, written around a few real facts which have been preserved in popular or literary tradition. Among these historical acts we may instance the story of St. Felicitas and her seven sons.

A further class consists of romances which are *pure works of imagination*, containing no real facts whatever, perhaps not even a name. They were the novels of the first thousand years, which unfortunately came to be taken as history. Perhaps such is the case with the stories of St. Barbara, St. Catharine of Alexandria, St. Boniface of Tarsus, St. Eustace of Rome and St. Liberata, the bearded lady who was nailed to a cross.

A final class is formed of a number of *Christianized pagan legends*, as the story of SS. Barlaam and Josaphat, which is the Christian adaptation of the Buddha legend; the Faust legend of SS. Cyprian and Justina, the romance of Galaction and Episteme, etc.

Special mention must be reserved for *hagiological forgeries*. To this class are relegated all those acts, passions, lives, and

[3] Hefele, *Conciliengeschichte*, II, 618.

[4] Cf. J. Bridge in *C. E.*, IX, 742; Baring-Gould, *L. S.*, I, Introduction; H. L., Stadler, Vol. I, Introduction.

legends which have been written for the express purpose of perverting history, e. g., the Acts of SS. Placidus, the Disciple of St. Benedict and companion Martyrs.

The critical study of the *Acta Martyrum* has been vigorously prosecuted within the last few years and the viewpoint of the critics has considerably changed since the attempt of Ruinart to make his selection of *acta genuina*. If they be arranged in different classes, according to their historicity, very few can claim a place in our first and second class. But on the other hand the discovery of texts and the archeological researches of De Rossi and others have confirmed individual stories of martyrdom. And a general result of criticism has been to substantiate such main facts as the causes of persecution, the number and heroism of the martyrs, the popularity of their cult, and the historic character of the popular heroes.

MARTYROLOGIES AND AVAILABLE LIVES OF SAINTS.

I.

MARTYROLOGIES.

THE custom of solemnly celebrating the anniversaries of the martyrs goes back to the Apostolic age. For the East we have the letter of the Church of Smyrna, about the year 166, on the martyrdom of St. Polycarp, proving, at least for the Orient, the practice of solemnizing such anniversaries.[1] Among the early Christian writers two, St. Paulinus of Nola (d. 421) and the poet Prudentius (d. after 405), testify that in their day the tombs of martyrs were used as altars. These two facts, the annual commemoration of the saint and the celebration of the Mass over his relics, being established, it became necessary for cities and dioceses which possessed many saints to draw up calendars marking the days consecrated to these annual feasts, together with the names of churches or oratories where they were kept.

[1] Among the oldest Syrian Martyr acts must be reckoned the memorial tablets containing the dates of the Persian martyrs who died under Sapor II (309-379). The fact also that St. Ephrem during the same period composed a whole cycle of hymns in honor of the martyrs gives indication of similar celebrations of anniversaries. Cf. Bardenhewer, *Geschichte d. alt-Kirchl. Literat.*, vol. V, 375.—EDITOR.

Originally in the third century and the first decades of the fourth century every church had its own calendar, recording only the anniversaries of the local martyrs, whose lives and sufferings the church in question had witnessed. The feast of St. Lawrence, for example, was celebrated originally only at Rome in his own church Outside the Walls whither the people would flock in great crowds. The feast of SS. Peter and Paul, in the third century, was celebrated only in *Platonia ad Catacumbas,* on the Appian Way, below the present church of St. Sebastian. On the feastday of St. Felix the little town of Nola, in the Campagna, became another Rome; on the feast of St. Menas large caravans of pilgrims wandered through the sands of the Libyan desert to his sanctuary. Thus the number of feasts in the single churches, also at Rome, was small.

Little by little these local lists were enriched by names borrowed from neighboring churches. About the middle of the fourth century an ever-increasing number of either newly discovered local martyrs or of saints from strange dioceses, whose relics had been obtained, or for whose cult some other reason seemed to exist, led to an assimilation and interchange of feasts between the various churches. This practice resulted in a calendar in which martyrs were received from all provinces of the Empire. Common to all gradually became the feasts of the Apostles (at least some of them), of St. John the Baptist, St. Stephen, and the Maccabees of Antioch.

When the era of martyrs was definitely closed, names of confessors were introduced, who had been conspicuous by the sanctity of their lives and notably by the practice of austere asceticism, since nearly all the elements of martyrdom are found in the ideal of asceticism. At this period, since the end of the fourth century, also the name and the feasts of the Blessed Mother of God were entered in the official lists.

The first to draw up a tolerably full list of martyrs (martyrology) was Eusebius of Palestine, the historian. That he did this at the request of Emperor Constantine is a legend: equally legendary is the report that St. Jerome translated this Eusebian martyrology into Latin, at the request of the Church of Milan. This catalogue of Eusebius has been translated, but it has come down to us in a very corrupt form. The original, as Eusebius wrote it, is unfortunately lost.

We still possess the Calendar of the immoveable feasts of the Roman Church from the middle of the fourth century. It comprises two different lists: the "Deposition of the Bishops" and the "Deposition of the Martyrs." Among the martyrs mention is made of some African martyrs, Perpetua and Felicitas (7 March) and St. Cyprian (14 September). But this list contains only martyrs who died after the year 200. Forgotten are the Protomartyrs under Nero, forgotten Flavius Clemens, Nereus and Achilleus, Ignatius of Antioch (who died at Rome), Justin the Philosopher, Apollonius and other illustrious men. This seems to show that, on account of the fury of the persecutions, the custom of keeping the anniversaries of the martyrs at their tombs was unknown at Rome before the third century. From the Deposition of Martyrs we learn which feasts were celebrated at Rome up to 352; the sacramentary which bears the name of St. Leo continues the list imperfectly (the first three months are missing) to the middle of the fifth century.

The Calendar of Carthage, found by Mabillon in 1682, contains besides a great number of Africans, a good portion of foreign martyrs (nine Romans), and even of confessors not belonging to the Church of Carthage. It was compiled in the sixth century.

The most important ancient text of an approximately universal martyrology, the fountainhead of all other martyrologies, was discovered and collected from flying leaves by Cureton, 1837-1847, and edited by Wright, in 1866; the errors of the first edition were later on partially corrected by Duchesne. The first part contains, in the form of a calendar, many feasts of martyrs from the entire Roman Empire, especially from the East, between 16 December and 24 November. The second gives the names of Oriental martyrs, especially from Persia, bishops, priests and deacons, without any liturgical dates. Perhaps all these martyrs had one collective celebration. St. Ephrem tells us that at Edessa a "Feast of all the Martyrs" was celebrated on 13 May. The copy of this Martyrology discovered by Cureton, had been completed at Edessa in November, 411. No doubt it was compiled from a large number of diocesan calendars. The most important source was a list of martyrs composed at Nicomedia in

Bithynia, Asia Minor (v. Achelis, 59). The author of this martyrology was an Arian; it contains the memories of the heretic Arius and the semi-Arian Eusebius of Nicomedia, but omits Athanasius, the Catholic champion of Alexandria.

Adding some literary sources and a number of now unknown lists of saints, these three oldest calendars: the Roman of the Chronographer and of St. Leo, the Carthaginian and the Syriac, which by fortunate circumstances have been preserved, are the main sources of the so-called "Martyrologium Hieronymianum," falsely attributed to St. Jerome. This martyrology was drawn up in Italy, in the second half of the fifth century. The author intended to create a universal martyrology of the Roman Empire. The Italian original underwent recension and addition in Gaul, probably at Auxerre, c. 600. All the manuscripts which we now possess are traceable to this Gallican revision.[2]

The feastdays of the saints in this Pseudo-Hieronymianum have grown enormously. If Palestine was rich by the Holy Places of the Redemption and the tombs of the saints of the Old Testament, other Christian countries possessed the bodies of the great heroes of the New Testament, whose tombs became famous shrines and attracted great crowds of pilgrims. The manuscript tradition of the Pseudo-Hieronymianum, however, is in inexplicable confusion; the idea of restoring the text in its integrity must be abandoned (Delehaye). It is such a disorderly jumble of names and incongruities, repetitions and later additions, that the Bollandist DuSollier says that there is perhaps no book more unreliable in antiquity than the Pseudo-Hieronymianum. The names of towns and persons are badly disfigured, especially when there is question of distant insignificant towns or of martyrs with Greek or Oriental names. Martyrs from different and distant localities are thrown together into one group. Other names are repeated over and over; for in adopting foreign martyrs the solution of the feastday was left to the arbitrary will of the bishop. For example: the feast of St. Hermes the Exorcist, of Bononia on the Danube, was kept in his home town on 4 January; at Ratiaria, a neighboring town, 30 December; at Axiopolis, on 18 October; at Hadrianopolis, on 22 October;

[2] C. E., IX, 741.

at Ravenna, on 24 January. The name Hermes, being found on all these days in the sources, was thrown into some other group of martyrs, foreign to him. Errors like *Coelifloria* for *Telesphorus* are very common and occur every day; towns and milestones are changed into martyrs, etc. To give but one example: *Eusebii Pamphili Pal. Mart.* means: the memory of Eusebius Pamphili (surname) martyr in Palestine; in the Hieronymianum the rubric is changed into: *Eusebius. Pamphilus and Palmartus Mm.*

For a long time the study of the "Martyrology of Jerome" yielded few results; it remained a closed book until 1866, when Wright published the Syrian martyrology and P. Victor de Buck, Bollandist, discovered that this Oriental martyrology was one of the sources of the pseudo-Hieronymian compilation. This fortunate discovery gave the first impulse to the critical study of the document, and it thus became at last possible to form an opinion as to its true value and utility (Delehaye).

In the Pseudo-Hieronymianum each single rubric gives only the name of the saint or of the group of saints, preceded by the indication of the place where the feast is celebrated. But there is another type of martyrology, in which the name of the saint is followed by a short history of the saint. These are the historical martyrologies, of which a great number exists.

"Hagiology" or "Sanctorium" would be a more suitable name for these publications, because they contain not only martyrs, but also bishops and abbots, virgins, matrons, and penitents. But the term "martyrology" is not unsuitable, if "we regard as martyrs all those who by their lives have testified to the truth." All the historical martyrologies to a certain extent participate in the errors and corruptions of the Hieronymianum. Their texts may have been somewhat better than ours, but they were already corrupted.

This new class of martyrologies was introduced in England, a country far away from the continental libraries, by the Venerable Bede, about 720. In the catalogue of his works which he drew up himself, he says: "I wrote a martyrology of the natal days of the holy martyrs, in which I took care to set down all I could find, not only in their several days, but I

also gave the sort of conflict which they underwent, and under what judge they conquered the world." If we compare his book with the Acts of the martyrs, we see at once that he took his account from them verbatim, merely condensing the narrative. He also used the *Liber Pontificalis.* Bede left many days of the year vacant. Later hands have supplied this defect, so that to-day it is impossible to know what Bede actually wrote. A monk of Yarrow put an extract from Bede's work into hexameters (Quentin 120).

St. Bede's book has served as the immediate base of three martyrologies: those of Rhabanus Maurus, Pseudo-Florus, and Lyons. Rhabanus, Archbishop of Mayence, wrote his martyrology when he was Abbot of Fulda. That of Pseudo-Florus was published by the Bollandists; the Martyrology of Lyons, from a manuscript of the first half of the ninth century, was first published by Dom Quentin, in 1908.

In the ninth century, Drepanius Florus, a deacon of Lyons (d. 859), wrote a martyrology somewhat in independent lines, yet resting on Bede, to whose data he added considerably.

The next martyrologist is Ado, Archbishop of Vienne (d. 875). He claims that before he became a bishop, he found and copied at Ravenna a copy of the ancient Roman martyrology, sent to Aquileja by one of the Roman Pontiffs. He says that he based his own book on this Roman martyrology (*Martyrologium Romanum Parvum*). But this assertion is now discredited. The Little Roman Martyrology of Ado is not ancient; it was not the official book of the Roman Church, but only an extract from, or an abbreviation of, the work of Drepanius Florus, compiled after 848. The Frankish cleric Ado was probably deceived by some Italian scribe. Although the Little Roman Martyrology is spurious, its authority is apparent in later hagiology. Ado has used all his predecessors, especially Florus; he has much new material, especially lives of saints, which he published in broad excerpts. Wherefore Ado in size surpassed all his predecessors.

A contemporary of Ado was the great martyrologist Usuard, a monk of Saint-Germain-des-Près, in Paris (d. 876). He wrote his martyrology at the request of Charles the Bald, who was dissatisfied with the martyrology then in use at Paris. Usuard has one strange feature: in his preface he speaks

of Jerome, Bede, and Florus, but makes no mention of Ado, his main source, but assumes the semblance of an independent compiler. The martyrology of Usuard pleased everybody so well, that it displaced the earlier books in most churches and monasteries. Each church added its own saints, so that Usuard in each monastery or cathedral had its special "*auctuarium*" or appendix. Usuard was first printed at Lübeck, Germany, in 1475. In 1714, the Bollandist DuSollier, at Antwerp, published a very complete edition of Usuard's martyrology with its variant readings and observations and with many *auctuaria.*

The Martyrology of Notker Balbulus, a monk of St. Gall, Switzerland, was written in 896; it is a careful compilation, but never became known very widely outside the Benedictine Order. November and December are missing. Wandelbert, Rhaban, and Notker were never of much consequence.

The medieval martyrologists since Bede have honestly tried to put in place of the perplexing and confused mass called the "Hieronymianum," a selection of well attested names and stories. But since they also used the badly transmitted Hieronymianum, they took over with many good traditions also much trash: furthermore, because they condensed the Acts of the martyrs as they found them, they introduced into their books, together with genuine records, also products of fancy and forgeries, and so put a partly falsified and not altogether trustworthy hagiological tradition in place of the ecclesiastical *diptycha* of Christian antiquity, which were used by the first unfortunate compilers of the Hieronymianum.

The present Roman Martyrology is directly derived from these historical martyrologies. It rests mainly on Usuard, completed by the Dialogues of St. Gregory and the works of the Fathers; for the Greek saints it uses the menology of Sirletus. The *editio princeps* appeared in Rome, in 1583: a second edition in the same year. The third edition, 1584, was made obligatory for the Latin Church by Pope Gregory XIII. Cardinal Baronius revised and corrected this edition the same year. Baronius absorbs Usuard, with a few exceptions, where there was a reason to omit a rubric or to change a date, but enlarges him considerably. Baronius writes for the universal Church, respects all provincial demands which

appear just to him, and introduces a great number of new saints whom the Church has produced since the time of Usuard. Thus the Roman Martyrology is by far the richest of all. In his additions, however, Baronius was not always fortunate. In 1586 he republished the Roman Martyrology with annotations and a learned treatise on hagiology. A new edition of the text and notes appeared under Urban VIII, in 1630. Benedict XIV also was interested in the Roman Martyrology; his corrected edition (1748) is in substance the one in use to-day. A new Typical Vatican Edition was approved by Pius X, 23 April, 1913. But this edition still suffers from the errors of its original sources; it bristles with inaccuracies and demands a careful revision. In spite of the chapter of Cardinal Baronius "On the False Martyrs of the Heretics and their Pseudo-martyrologies," it contains the names of some heretics, of martyrs who are milestones, and of others who were pagan judges. Modern methods now in practice offer the means of detecting errors on nearly every page.

In 1909 the Roman Capuchin Fr. Bernardino da Palma Arborea, a Sardinian, by the Salesian Typography commenced to publish a scientific commentary on the Roman Martyrology; before the World War six volumes appeared. I have seen the manuscript of the remaining six volumes in the cell of the good father; on account of the financial cataclysm subsequent to the world war, he cannot find a publisher.

The latest edition of the Roman Martyrology was approved by Benedict XV, 11 January, 1922. The first copies arrived in America in the early spring of 1924. This new book, however, sadly disappoints the hagiologist. It was expected to be in accordance with the requirements of historical research. But the reform touches only unimportant accidentals. The grave traditional errors are retained. In substance the edition of Benedict XV is identical with the edition of Benedict XIV.

With the historical martyrologies of the Latin Church are connected the Greek Menologies or *Synaxaria*. They closely resemble the Latin books. The principal one is that of Emperior Basil II (d. 1025), published by Ughelli in his "Italia Sacra." The synaxaries are sometimes very long. Divided into months (12 volumes) they are read in the Greek mon-

asteries at Matins, after the first half of the festive canons (hymns), together with a number of simple commemorations of saints whose acts are no longer extant. Since the critical and historical sense has not yet entered the Greek monastic houses, the *synaxaria* of the Greek *Menaea* are most unreliable and full of historical errors, apocryphal accounts and pious forgeries. But they also contain a great deal of valuable hagiological material.

In later times a goodly number of particular martyrologies has been compiled. The most important are the following:

(1) The *African Martyrology* by Stephen Ant. *Morcelli,* containing African Martyrs for nearly every day of the year; Brescia, 1819.

(2) The *Belgian Martyrology* by *Molanus;* this is an *actuarium* to Usuard (Antwerp, 1573).

(3) A *Martyrology of German Saints,* by *Walasser* (1562) and another by the Bl. Peter *Canisius* (1573), both printed at Augsburg.

(4) The *Gallican Martyrology* of Andrew *Saussay* (1638), afterward Bishop of Toul. This work is very uncritical.

(5) The *Martyrologium Lusitanum,* for Spain and Portugal, printed at Coimbra.

(6) A *Sicilian Martyrology* by Oct. *Cajetanus,* Palermo. 1617.

(7) Alexis Symnachus *Mazochius* published at Naples his commentary on the old marble calendar of the Church of *Naples.*

There are a great many more martyrologies, such for example as those compiled for the various religious Orders (v. Petits Bollandistes, XVII 32).

With regard to *England* there is a Martyrology of Christ Church, Canterbury, written in the thirteenth century and now in the British Museum; also a martyrology written between 1220 and 1224, from the southwest of England; a Saxon martyrology, incomplete, of the fourteenth century; both manuscripts are also in the British Museum. The most interesting is "The Martiloge in Englyshe, after the use of the Chirche of Salisbury," printed by Wynkyn de Worde in 1526, reïssued by the "Henry Bradshaw Society," in 1893. To

these martyrologies must be added the "Legenda" of John of Tynemouth, A. D. 1350; that of Capgrave, A. D. 1450, his "Nova Legenda," printed in 1516, and recently edited by Horstmann, 1901; Whitford's "Martyrology," in 1526, reprinted by the "Henry Bradshaw Society," in 1891: Wilson's "Martyrologie," 1st edition 1608, 2nd edition 1640: and Bishop Challoner's "Memorial of Ancient British Piety," 1761. Recently the Rev. Richard Stanton, priest of the Oratory, London, has issued an invaluable "Martyrology of England and Wales," 1887.

Literature.—Dom. H. Quentin. *Les Martyrologes Historiques du Moyen Age,* Paris, 1908.—C. E., IX, 741 (H. Delahaye).—H. Achelis *Die Martyrologien ihre Geschichte und ihr Wert,* Berlin, 1900.—Baring-Gould, *Lives of the Saints,* Vol. I, Introduction.—*Catholic Encyclopedia,* art. Martyrologies.

II.

Lives of the Saints.

Besides the above, we have the various collections of Lives of the Saints intended for public and private reading. Most important of all are the Ecclesiastical History of Eusebius (265-340) and his Book on the Martyrs of Palestine. Unfortunately, his "Collection of the Acts of Martyrs," to which he refers in the preface of the fifth book of his "Church History," is no longer extant.

The fourteen poems of Aurelius Prudentius Clemens, published in 404 as the *Peristephanon Liber,* celebrates the praises of the martyrs of Spain and Italy; but as the author allowed himself the license of a poet, he is not always reliable. The writers of the Middle Ages are responsible for a large element of fiction in the stories of the martyrs; they did not even make proper use of the material they had at their disposal. Gregory of Tours was the first among medieval hagiographers with his *De Virtutibus S. Martini, De Gloria Confessorum,* and *De Vitis Sanctorum.* He is, however, not always reliable in his statements.

Simon Metaphrastes (compiler) in the tenth century is the principal compiler of the legends of saints in the Menologies of the Byzantine Church. He made the best use he could of the materials. The often absurd stories in his Lives were con-

tained in the sources from which he wrote; he is not responsible for these, since his object was to collect and arrange the legends of the saints as they existed in his time. Formerly his name was a byword for absurd fabrications, but his reputation as an author has been restored by the latest students of literature.

The most famous collection of the Middle Ages is the "Golden Legend" of Jacopo de Voragine (d. c. 1298), a collection of legendary lives of saints which became universally known as *Legenda Aurea,* because the people of those times considered it worth its weight in gold. As a book of devotion the work of Jacopo was a complete success, but from the historical standpoint we must condemn it as entirely uncritical. That the work made a deep impression on the people is evident from its immense popularity and from the great influence it had on the literature of many nations.

All these medieval writers include saints of every kind as well as martyrs. So do also Mombritius (Milan, 1476), Lipomanus (Venice, 1551), and Surius (Cologne, 1570, *De Probatis Sanctorum Historiis*). Notwithstanding the liberties taken by Surius with the text of the manuscripts he used, his work has rendered great service and furnished many narratives concerning the lives of the saints that have been published in various languages.

An epoch in the history of the martyrs is marked by the *Acta Primorum Martyrum Sincera et Selecta* by the Benedictine Theodore Ruinart, published at Paris, 1689 (last edition, Ratisbon, 1859). Taken as a whole the collection is not surpassed, even to-day, though individual documents are no longer regarded as genuine by the keener critics of modern times.

Other collections of *Acta,* subsequent to Ruinart's, are Ilbachius, *Acta Martyrum Vindicata* (Rome, 1723) and S. Assemani, *Acta SS. Martyrum Orientalium et Occidentalium* (Rome, 1748).

By far the most monumental undertaking in the matter of hagiology is the work of the *Bollandists,* an association of Belgian ecclesiastical scholars engaged in editing the "Acts of the Saints." Their magnificent collection of the *Acta Sanctorum* is arranged on the principle of the Synaxarium or

Martyrology, that is to say, the saints are not given in their chronological order, but as they appear in the calendar.

Father Heribert Rosweyde of the Society of Jesus (b. at Utrecht in 1569) conceived the plan of publishing scientific lives of the saints. In 1606, at Antwerp, he sketched the plan of his future publication in a small volume entitled *Fasti Sanctorum*; after his alphabetical list of the saints of whom he intended to treat, he inserted the Acts of SS. Tarachus, Probus, and Andronicus, which had long been considered a historical document of the first order. Rosweyde's plan required for its completion the publication of eighteen folio volumes, comprising three introductory, twelve of Lives of Saints, one volume of martyrologies, and two volumes of notes and indices. He collected much material, especially from Belgian libraries, and in 1615 published the *Vitae Patrum* (Fathers of the Desert), followed in 1617 by a Flemish translation; but at the time of his death (1629) not a page of the *Acta Sanctorum* was ready for the printer. The superiors of the Society of Jesus in Belgium assigned the task of examining the papers left by Rosweyde at the Professed House at Antwerp to Father John Bollandus (b. at Tirlemont in Aug., 1596). He was thirty-six years of age when he began his work.

Rosweyde's project had included only the saints whose acts were extant. Bollandus began by enlarging this scheme. He decided to treat all the saints whose cult could be established; also, not to separate the annotations from the texts. But, as the material accumulated, he saw that the undertaking was beyond the strength of one man and that he must be given an assistant. Father Godfrey Henschenius (b. in 1601), a pupil of Bollandus, was chosen in 1635. After conscientious preparation and close collaboration, there appeared, at last, in 1635, the two huge volumes for January, fourteen years after the death of Rosweyde. The publication was hailed with enthusiasm by the world of scholars. Shortly afterward Bollandus established at the Antwerp house the Bollandist Museum, the workshop which was to witness so many labors and from which were to be issued the fifty volumes of the series printed at Antwerp.

In 1658 there appeared the three volumes for February, which further increased the reputation of the two authors.

Pope Alexander VII wished to welcome them at Rome. Bollandus begged to be excused on account of his health, and in 1660 sent instead Father Henschenius, together with a new collaborator who had just been appointed. This was Daniel Papebroche (Van Papenbroeck, b. at Antwerp, in 1628). Papebroche was to become the Bollandist *par excellence*. His collaboration begins with the first volume for March. The three volumes for this month appeared together in 1668, those for April, in like number, in 1675; then, in 1680, the first three volumes for May; in 1685 and 1688 the four remaining volumes for May. The first five volumes for June were issued separately in 1695, 1698, 1701, 1707, and 1709. The following Fathers worked on the publication: J. Ravensteyn (1670-1675), Daniel Cardon (1675-1678), C. Janninch (1679-1681), and Baert (1681); in the same year Henschenius died; Bollandus had died in 1665. N. Raye came to Antwerp in 1697 and, in 1698, was replaced by F. Vorhoeven, who died in 1701. Papebroch, sick and nearly blind, was alone; there was indeed good reason to fear for the future, until, in 1702, Father J. B. Sollerius (DuSollier) filled the place left vacant by P. Verhoeven. His commentaries are scattered through the seven volumes for July and the first three volume for August. His chief work is the edition of the Martyrology of Usuard, published in the June supplements. For twenty years DuSollier administered the material concerns of the work. In 1713, Father Pinius was appointed to share the burden, and, when Father Baert died in 1719, Father Cuperus was sent to succeed him. His name occurs often in the volumes for August.

The publication continued regularly up to the third volume for October which appeared in1770. The suppression of the Society brought about a crisis during which the work nearly foundered. The Bollandists then in office were Corn. De Bye, James De Bue, and Ign. Hubens. After various tiresome conferences, in 1778, the Bollandists, with their libraries, moved to the abbey of Caudenberg at Brussels. Under this new condition of affairs there appeared, in 1780, volume IV for October, and, in 1786, volume V. For a while some Benedictines assisted in the work.

When, in 1786, the abbey of Caudenberg was suppressed,

the Bollandist library, in 1789, was brought to the Premonstratensian abbey of Tongerloo: where the sixth volume for October appeared in 1794. The same year Belgium was invaded by French troops; priests and religious were hunted like criminals; and the work of the Bollandists was suppressed. Part of the treasures of the library were concealed in the homes of neighboring peasants, and the rest, hastily piled into wagons, was taken to Westphalia. What remained of the library was restored to Tangerloo after the storm. In 1825, as all hope of resuming the work seemed lost, the canons of Tangerloo disposed of a great many of the books and manuscripts by public sale.

When, in 1836, it was learned that a hagiographical society in France was formed for the resumption of the work of the Bollandists, indignation was aroused in Belgium that a work which had come to be regarded as a national glory should pass into the hands of the French. The Provincial of the Belgian Jesuits, in 1839, appointed for the undertaking four Fathers, who were to reside at the college of St. Michael at Brussels. With the assistance of the government, the work was slowly resumed, and a new library was formed. The first volume published after the resurrection of Bollandism, vol. VII for October, appeared in 1845. The last volume, the third for November, was issued in 1910. Since 1882 the Bollandists have published a quarterly review, formerly annually, a volume of 650 pages, called *Analecta Bollandiana*, to make known to the learned public materials recently discovered which go toward completing either the Acts published in the volumes already printed, or the entire mass of material to be edited in future.

During the World War the editors of the *Acta Sanctorum* were reduced to a state of almost complete inaction. The end of the war found the Society of the Bollandists in financial straits and reduced to two members, Father Hippolyte Delehaye and Paul Peeters. A large store of materials has been accumulated for the remaining volumes and for the *Analecta Bollandiana*. Naturally, the earlier volumes of the *Acta Sanctorum* are very incomplete and deserve to be entirely recast and greatly amplified.

The principle on which the Bollandists have worked is an

excellent one. They have not themselves written the Lives of the Saints, but have published every available record and the ancient acts and lives that are extant. Thus their work is a storehouse of historical materials, each group prefixed by an introductory essay on the value and genuineness of the materials and on the chronology of the saint's life.

Naturally the Bollandists in their commentaries have destroyed certain pious illusions and attacked traditions which have been approved by popes and recorded in breviaries and martyrologies. Therefore the Spanish Inquisition, in 1695, issued a decree against the *Acta* of March, April and May, forbidding the reading and sale of these volumes, because they contain "propositions which are erroneous, heretical, savoring of schism, perilous in matters of faith, scandalous, offensive to pious ears, seditious, rash, audacious, presumptuous, gravely offensive to several of the popes and the Holy See, to the Sacred Congregation of Rites, to the Breviary and to the Roman Martyrology, minimizing the virtues of several saints and of many writers, and containing as well many disrespectful statements regarding several of the Fathers of the Church and weighty ecclesiastical theologians." After long discussions, in January of 1715, to the surprise of the public, a decree revoking the condemnation of 1695 was posted on the church doors of Madrid. But up to this day there is a large number of men who claim that no one has a right to cast doubt on legends.

Another valuable repository of the Lives of Saints is *Mabillon's Collection of the Acts of the Saints of the Order of S. Benedict,* in nine volumes, published 1668-1701.

In 1860 appeared the third edition of an extensive collection of the Lives of the Saints, called: *Les Petits Bollandists, Vies des Saints de l'Ancien et du Nouveau Testament,* etc., by Mgr. Paul Guérin (7th and last edition in 17 vols., 1888). It is a compilation of a most indiscriminate character, but there are to be found here and there in this work some items of information which may, after they have been verified, prove to be of service.

From 1756 was published in London *The Lives of the Fathers, Martyrs, and Other Principal Saints,* by *Alban Butler,* then chaplain to the Duke of Norfolk. It contains biogra-

phies of more than 1,600 saints, arranged according to the calendar, and is a monument of patient research. The work has been translated into French, Spanish, and German. It is written in the sober spirit of his age, not uncritical, but thoroughly Catholic. Up to our days it is the standard work on hagiology in the English language.

In 1872, the Rev. S. *Baring-Gould,* M. A., a minister of the Anglican Church, published the first edition of *The Lives of the Saints* (last edition, 1914, in 16 volumes). He used his best endeavors to be accurate, having had recourse to all such modern critical works as were accessible to him, for the determining of dates and the estimation of authorities. At the head of every article the authority for the Life is stated, to which the reader is referred for fuller details.

Guérin (*Petits Bollandistes,* XVIII, pp. 99 ff.) gives a long catalogue of authors who have published volumes of national hagiography. Some of the more important of these are the following:

For Great Britain: the Augustinian John *Capgrave* (d. 1884) published a *Legend of the Saints of England,* printed at Canterbury in 1516. *Dempster,* in his History of the Scottish people, gives a great many hagiological memories of the *Scotch Saints* (Edinburg, 1820). John *Colgan,* O. F. M., printed in four large volumes the *Acts of the Irish Saints* (1645 ff.).

For France and Belgium, besides the already mentioned unreliable Martyrology of Saussay, M. Charles *Barthelmy* undertook the publication of the *Lives of All the Saints of France* (since 1860). *Molanus* of Louvain compiled the *Natales Sanctorum Belgii,* published after his death, in 1597. Well known are the critical *Acta Sanctorum Belgii* by Jos. *Ghesquiere* of Courtrai, one of the Bollandists (d. 1802): his work is not yet completed.

For Germany, Peter *Cratepol,* O. F. M., in 1592 issued a *Collection of the First Saints of Germany; Rader* in 1615 published his *Bavaria Sancta;* Benedikt *Pilwein,* in 1822, finished his *Legends of the Patrons Honored in Austria and Hungary.*

For Italy the Servite *Ferrari* published a *Catalogue of the Saints of Italy* (1613): *Ughelli,* in 1644 his *Italia Sacra;*

Octavio *Cajetano* (d. 1620) the *Lives of the Saints of Sicily,* a work which was published thirty-seven years after his death by the Jesuit John of Salerno.

For Spain, Juan Tamayo de *Salazar,* Vicar General of Avila (d. 1662), composed a *Martyrology of the Saints of Spain* in six volumes: it is a receptacle for the fabulous traditions of his country, repudiated even in Spain by all true scholars. The Spanish Church has sacked all the saints of uncertain provenience in the medieval martyrologies and assigned them to some Spanish or Portuguese town. Francis de Bivar, O. Cist., in his commentary on the spurious chronicon of Flavius Dexter, was an adept in propagating these forgeries.

We mention here the following eminent modern collections.

Menology of England and Wales, or Brief Memorials of the Ancient British and English Saints, arranged according to the Calendar, together with the Martyrs of the 16th and 17th centuries, by Richard *Stanton,* Priest of the Oratory, London, 1887.

The *Lives of the British Saints, the Saints of Wales and Cornwall, and Irish Saints* such as have Dedications in Britain, by Baring-Gould and John Fisher, in four volumes, London, 1907.

Lives of the Irish Saints, Compiled from Calendars, Martyrologies and Various Sources, by the Rev. John *O'Hanlon,* Dublin, 1875 sqq. Unfortunately the death of Canon O'Hanlon, the World War and subsequent events have delayed the completion of this large collection.

A Calendar of Scottish Saints, by Dom Michael *Barrett,* O. S. B., Fort Augustus Abbey Press, 1904.

Irish Saints in Great Britain, by the Rt. Rev. Patrick F. *Moran,* D. D., Bishop of Ossory, Dublin, 1879.

Les vies des Saints de Bretagne, par Dom Guy-Alexis *Lobineau,* O. S. B., nouvelle edition par M. L'Abbé Tresvaux, Paris, 1836.

Die Heiligen Deutschland's von Ferdinand *Heitemeyer,* Paderborn, 1889.

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THYRSUS GONZALEZ, HOME MISSIONER.

THE third centenary of the birth of P. Thyrsus Gonzalez, in the present year, recalls the extraordinary success which his methods of instruction and teaching attained. He was active not only in the professorial chair which he occupied for years, but also in addressing the members of religious communities and those of his Order whom he directed as provost general during the latter part of his life. It is, however, especially as home missioner among the humbler classes, in the towns and villages, in the prisons and barracks of his own people, and the Mussulmans who had been fanatical followers of the Koran and whom he turned into meek disciples of Christ, that he won fame. The present brief sketch may serve to revive a method the use of which seems likely to bear large fruit in our own time and country.

On 6 July, 1687, the electoral college of the Society of Jesus chose as provost general for life one of their number who, during his forty-four years in the Society, had never held any office of real authority. Thyrsus Gonzalez was their choice; he remained at their head until his death, 27 October, 1705.

Born in Spain on 18 January, 1624, Gonzalez entered the Society of Jesus in 1643. Without undergoing the usual probation of the classroom, he was ordained in 1651, and was directed to pursue an additional two-year course of theology, for his mental acumen already marked him out for the professor's chair. While preparing himself for his future work, the young priest found an outlet for his zeal by visiting the prisons, to whose wretched inmates he brought bodily and spiritual comfort. Indeed, his influence over the prisoners, among whom he so often found victims of religious ignorance and the effects of harmful early environment, was so considerable that men who had never had any religious principles or had lost them in their struggle with adversity, were brought to a knowledge of the faith of their baptism, to the observance of the commandments, and to the devout reception of the sacraments.

After three years spent in such works of mercy, Father Gonzalez gave his first regular mission. Personal liking for the work does not seem to have been the determining factor

in the case. Rather, the hours spent among the prisoners had caused him to reflect long and seriously on the best means not only of emptying the prisons but especially of keeping them from ever being filled. His conclusion was that home missions offered the solution of his vexing problem, and the result was that for eleven years he devoted himself to this trying and fatiguing ministry.

As the persuasion of the necessity of the apostolic work of home missions grew upon him, he resolved to retire from the chair of theology at Salamanca, where his lectures had been followed with enthusiastic attention, and consecrate himself exclusively to what until then had been for him but an avocation. His superiors, however, were so loath to lose the brilliant professor after some nine years in the lecture hall that his appointment was secured only through direct appeal to the Very Rev. John Paul Oliva, then provost general, who by the exercise of his supreme authority in the Society, overruled the wishes of Father Gonzalez's local superiors and definitively appointed him to the exclusive work of home missions. What may have had no little influence in determining Father Oliva's course may well have been the opinion of the Venerable Juan Palafox, sometime at the head of the diocese of Puebla de los Angeles in Mexico, who was at the time Bishop of Osma. Writing of Father Gonzalez, the Bishop says: "He has a manifest vocation for home missions. It is better before God to gain one soul than to write a library. I should like to be his disciple."

After receiving his appointment from Rome, the first act of our home missioner was to visit the city of Alba, the resting-place of St. Teresa, that highly favored Carmelite nun, whose zeal for souls found expression in so many ways that hers might well be called an apostolic life, and there, having venerated her sacred body and implored her intercessory prayers, he made the final arrangements for his great work.

It would be but a long and tiresome repetition of unfamiliar names to give even a partial list of the cities and towns that Father Gonzalez evangelized during the ten years that he was permitted to spend in his chosen field. If we except a mission in Spain's African colony, or military outpost, of Ceuta, and a chance visit or two to Portugal, his activities were confined to

Spain; but it is simply bewildering to recall the places that he visited and to dwell on the enormous spiritual harvest that he gathered. Rather, let us mention a few distinctive features of his missions and one or two exceptional tasks that claimed his attention.

The regular practice of Father Gonzalez was to begin the exercise with an explanation of the catechism, on which he spent up to half an hour. Then he plunged into the mission sermon proper, in which his wealth of language, his clear, well-modulated voice, and his native oratorical ability drove home the truths that he had outlined in his opening instruction.

Our missioner was quick to see the need and benefit of a mission to children as a help to them and toward the success of the mission to their parents and elders. Indeed, in this respect we are free to say that, in our cursory and desultory reading, we have found no earlier mention of missions to children than the warm words of commendation with which Father Gonzalez urges them.

A work closely akin to his ordinary occupation was that of giving retreats to sodalities, confraternities, and similar pious associations. In some of these, the membership was made up of grandees and hidalgos; in others, the associates were from less distinguished homes; but the confraternity that strikes us most forcibly is one of negro slaves, to whom the great professor of theology gave a retreat, to their great spiritual benefit and to his own lasting consolation.

We pass over his retreats to nuns, for these would be given as a matter of course, yet also here he insists upon their importance even in convents of the most strictly cloistered of the contemplative orders. And he gives "chapter and verse," so to speak, in support of his contention.

While on his apostolic journeys through Spain, Father Gonzalez had often cast yearning eyes toward the royal palace in Madrid, where he was persuaded that a retreat could be given to the personnel which would be productive of immense spiritual good; but, alas! no door was open, no friendly door-keeper was to be found. A noble lady-in-waiting came to his help. Tactfully approaching the queen mother, Mary of Austria, who was all-powerful, since the king, Don Carlos II, was but a lad of thirteen sickly summers, she brought the

delicate matter to that great lady's attention. The result was not encouraging. Mary of Austria sourly remarked that they had more than enough sermons already and needed no more.

Nothing daunted by this repulse, the lady-in-waiting recalled that, at some time or other, another lady-in-waiting had caused a series of lectures or conferences to be given to a select few in her own apartments. That sufficed. Father Gonzalez was duly invited to do likewise. He did so and the effect was such that the queen mother promptly authorized the longed-for retreat. The king himself assisted at the sermons, and it is recorded that he paid close attention and, not even once, did he divert himself with his favorite dwarf who sat at his feet. The fruit of this first retreat in the palace, if not so lasting as the good of religion demanded, was so marked that it was a nine days' wonder. This prodigy was wrought in 1674.

The sudden removal of Father Gonzalez from his dignified chair of theology had evoked all kinds of idle gossip and chatter. Indeed, some rather noisily whispered that his conscience had pricked him for some of his opinions and he had undertaken the penitential life of a home missioner in a spirit of atonement. That was a little too much for the former professor of Salamanca. He decided, therefore, to publish his lectures as he had given them and thus enable the learned world to decide for itself the question of his orthodoxy. Four volumes of "Disputations" appeared over his name. The three censors appointed by the University of Salamanca to pass on the merits of the work lauded it to the skies. They could hardly have been men of very inferior merit, for two of them, a secular and a Cistercian, became bishops, and the third, a Benedictine, received the red hat.

It was while on mission work in Madrid that Father Gonzalez became acquainted with Father Patrick Buffius, a Franciscan, who had come from Flanders to lay before the court the harm that Jansenism was doing to religion. The two did excellent team work. The Spanish court laid the matter before Pope Innocent XI with results that are known to all. In writing to Flanders, the worthy Franciscan gave his friends a glowing account of the valuable assistance that he had received from Father Gonzalez, with the consequence that the society which had been established to combat Jansenism

sent an official letter of grateful appreciation to the Jesuit missioner.

After ten years of arduous labor, Father Gonzalez was recalled to his chair of theology at Salamanca, where he taught until 1686. The mission spirit, however, was still so strong in him that he continued the work of missions and retreats when his university work permitted. His last mission was in Salamanca. His election to the office of provost general of the Society of Jesus followed shortly after.

We cannot forbear mentioning one feature of Father Gonzalez's missionary career, namely, his work among the Mohammedan Moors, which had its share of success. Those people, who looked back upon the power and splendor of their kingdom of Granada, and looked about them upon their conquerors, who were aliens in race and religion, gave little promise; yet, even they yielded to the missioner's persuasive eloquence and, turning their backs on Mohammed and his Koran, received catechetical instruction and baptism. On one occasion in Cadiz, thirty-seven of them were solemnly and publicly received into the bosom of Holy Church. It was through compassion for the sad remnant of a once dominant race in Spain that Father Gonzalez composed a manual for the use of missioners among them. The memory of those people is all that now remains.

Raised by his religious brethren to a position of great and far-reaching responsibility with a multitude of important matters to engage his attention, the provost general did not lose sight of the work to which he had dedicated the best years of his life. On the contrary, he used his high official position to impress upon the Society of Jesus throughout the world the great importance from a spiritual standpoint of home missions and retreats to the clergy and sodalities and to convents of nuns. Our missioner's method in his apostolic works, which was the crystallization of his own study and experience, is still in very general use. This fact is a sufficient commentary on its value.

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THE HUMAN ASPECT OF ST. THOMAS AQUINAS.

IN the following sketch I propose to dwell particularly on the physical side of the Angel of the Schools, because his biographers have hardly dwelt upon that phase with sufficient emphasis to present him as an object of imitation.

Saint Thomas Aquinas died in March 1274, when he was about fifty years of age. He was born in either 1227 or 1225, but 1225 is the more probable date. His birthplace was his father's castle in the Terra di Lavoro toward the west coast of Campagna. This is on a bare crag called Rocca Secca just above the village of Aquino. The village is at the foot of Monte Cassino, a conical peak which is crested by the Benedictine monastery of the same name. When Vesuvius glows down on the Bay of Naples one can see the glare from the abbey. St. Benedict founded this monastery in 529, and his tomb is in its church.

St. Thomas's father was Landulph, Count of Aquino, and his mother was Theodora, Countess of Teano, a town not far from Aquino. On his father's side he was second cousin to the most remarkable ruler of the Holy Roman Empire, Frederick II, whom Dante puts among the heretics in hell; and on his mother's side he was descended from the Norman Tancred of Hauteville, and thus related to the kings of Sicily and of Aragon, and to those astounding freebooters who wrested the Sicilies from the Saracens and Greeks.

The counts of Aquino were German Lombards in remote origin. The name of Thomas's father, Landulph, is Lombardic. As late as 1058, a century and a half before the saint's birth, the counts of Aquino were certainly Lombardic, as were the counts of Benevento, Capua, Teano and Sorrento; up at Aquila too was the notorious Lombard Pandulph, the Wolf of the Abruzzi. All the old Italian counts were appointed by the Lombard kings, and the noble families, like St. Thomas's, descended from these first counts and subordinate viscounts, held their possessions and titles for centuries after the death of Desiderius, the last Lombard king.

St. Thomas's paternal grandfather, an important military commander under the emperor Frederick Barbarossa, married the princess Frances of Swabia, the sister of Barbarossa. Their son Landulph of Aquino, St. Thomas's father, was

thus the first cousin of the Emperor Henry VI of Germany, and St. Thomas was second cousin of the Emperor Frederick II, Henry's son. These two emperors were the chief men of the Hohenstaufen dynasty. The father of Barbarossa was Frederick of Hohenstaufen, a castle of Würtemberg in the Swabian Alps, between Ulm and Tübingen, which was destroyed during the Peasants' War. The granduncle of St. Thomas was given the name Barbarossa, Red Beard, by the Italians. He was drowned in Armenia in 1190 while on a crusade, and he was always at enmity with the Pope, Alexander III.

Southwest of the green plain about Salzburg is the Untersberg, above the road that winds up by the Lake of Berchtesgaden. There high on the crag is the cavern of Kypphausen, wherein down the past 700 years sits the Emperor Barbarossa in his chain mail, leaning on his long sword, his red beard grown down through the stone table before him, and his knights asleep about him. He waits there forever, while empires rise and fall and only the old church endures, until the day comes when the ravens will cease to flap above the Untersberg, and the pear tree at the foot of the mount will burst into bloom. Then the brazen trumpets will call, and Barborassa will start up and awaken his knights, and they will ride down to bring the golden age of peace to men of good will. Barbarossa himself, however, in life did not bring peace to anyone. He went over the Alps from Hohenstaufen down the Vale of Trient in 1154, and in 1162 he sacked and burned Milan, Brescia, Piacenza and Cremona like the brigand he was. In 1176 at Legnano the Milanese broke Barbarossa's power and his heart. In 1154 he took the iron crown of Lombardy at Pavia and crossed the Appenines to be crowned emperor at Rome. He was succeeded by his son Henry VI.

The son and successor of Henry was Frederick II, who died in 1250 when St. Thomas was 25 years of age. The emperor beheaded Reynold of Aquino, St. Thomas's brother. Reynald had shifted his allegiance from the Ghibelline or German national party to the Guelphs or papal party; therefore the emperor put him to death.

As Bryce, in his *History of the Holy Roman Empire,* says, of the long array of Germanic successors to Charlemagne,

Frederick II is with Otto III "the only one who comes before us with a genius and a frame of character that are not those of a northern or a Teuton." He had the energy and courage of his Swabian ancestry, but his life in Sicily made him luxurious, a sensualist. He had a subtle intellect; he was a soldier and a politician and a lawgiver, but also a poet. He was a persecutor of heretics, while he was a heretic himself. Despite Dante's veneration for the rulers of the Holy Roman Empire he had to put Frederick in hell, and he was the only one he so condemned. In canto x of the Inferno Farinata degli Uberti tells Dante among the fiery tombs "Qua entro é lo secundo Federico".

Frederick II was succeeded by his son Conrad IV and he by Curradino, the last of the Hohenstaufens, who was murdered by Charles of Anjou, the brother of St. Louis, King of France. St. Louis was the friend of St. Thomas and the king frequently consulted the Dominican saint when the latter was in Paris. Curradino was not only a Hohenstaufen, and thus related to St. Thomas, but was also a descendant of the Norman Tancred of Hauteville through the empress Costanza, Curradino's grandmother.

In 1263 Charles of Anjou determined to destroy every Hohenstaufen claimant to the throne of the two Sicilies, and he ordered that Curradino, then a boy of fourteen, be tried by Robert of Bari in Apulia who condemned him to death. Ten of the children and grandchildren of Frederick II died in prison or by assassination. One of his granddaughters was the mother of the sons of Ugolino della Gherardesca who were starved to death in the Pisan Tower of Hunger, as Dante tells in the terrible episode in the 33rd Canto of the Inferno.

When Curradino was to be beheaded Charles of Anjou had his own throne set upon a platform in the marketplace in Naples where the Church of Santa Maria del Carmine now stands. Below on the pavement of the piazza was spread a great piece of scarlet velvet whereon the Duke of Austria and five others with Curradino were to die. The boys stood by the black-masked executioner with his broad axe. Curradino held up his yellow head bravely, smiling pitiably, while Robert of Bari read the death sentence. When di Bari had finished, Robert of Flanders walked upon the scarlet

cloth, drew his sword and said to Robert of Bari: "It is not lawful that you should condemn to death so great a gentleman," and with that he suddenly drove the sword through Robert of Bari's body so that its blade stuck out behind him, and let him crumple down on the scarlet velvet.

The people stood there silent, and neither Charles of Anjou nor any other dared, then or thereafter, touch Robert of Flanders. Then the executioner struck off the head of the young Duke of Austria. Curradino picked up the dripping head, kissed it, and set it beside its body reverently. He took off his glove and tossed it among the people, and knelt down, showing no fear. Charles the Angevin wolf stared furtively as the boy's head rolled along the velvet and blood spurted. They dug a common trench in the piazza and buried the dead gentlemen together there, but later the bodies were placed in Santa Maria del Carmine where they finally rested. The ravens were flapping about the crag of Kypphausen while the last of the Hohenstaufens was murdered, but old Barbarossa never awoke from his long sleep.

To go back to the ancestry of St. Thomas's mother. Tancred the Norman had twelve sons, the chief of whom were William Bras de Fer, Drogo, Humphrey, Roger the great Count, and Robert Wiscard or le Guiscard. Theodora Countess of Teano, St. Thomas's mother, was a descendant of this Robert, who died in 1085, only 141 years before St. Thomas's birth. In 1052 the Lombard counts of Teano were driven out by these Normans, five years after Le Guiscard came down into Italy, and about five generations before St. Thomas's time. There were three Tancreds, who are confused at times: Tancred of Hauteville, the ancestor of the Norman rulers of the two Sicilies; Tancred of Sicily, who died in 1194; and Tancred one of the leaders in the First Crusade. This third Tancred, who died in 1112, was the son of Count Odo the Good of Sicily and his mother was the sister of Le Guiscard. Bohemond, king of Jesusalem, and a leader in the first crusade was also a son of Le Guiscard, and all were kin of St. Thomas. Le Guiscard captured Rome in 1084 and rescued Pope Gregory VII from Henry IV, another cousin of St. Thomas. When the pedigree is disentagled we see that St. Thomas was racially Swabian or Celto-Germanic

in part, Norman in part, and remotely Lombardic German. He must have had considerable Italian blood from the female side of his family, but I know nothing definite about this. The Normans were of course Norse, Teutonic French not Celtic. These Norse became Dukes of Normandy in 911 and a century later they were established in Sicily.

St. Thomas was a big man physically, six feet three in height, swarthy like his mother's folk, and for the last two or three years of his life quite fat. The testimony in the process of his canonization is that he was "*magnus, grossus, brunus*". Peter Calo, who died a century after the saint, tells us his countenance was "the color of new wheat," but this is an error, like Bocaccio's description of Dante's appearance. Dante himself says in his eclogue to Del Virgilio that his own hair in youth was yellow. When St. Thomas was a student under Albertus Magnus in Cologne he was mistaken for a German. The people about Aquino are small Semites, but he was a big dark Norman like the other descendants of Tancred, not red like his Swabian ancestry. The Swabian dynasty, which replaced the Franconian dynasty in Germany, was always inimical to the Church and chronically under excommuncation. It was a line of destructive bandits rather than rulers. The Norman kin of St. Thomas were also brigands normally, but they were commonly friendly to the peoples because such friendliness was good politics. Some of them, like Tancred and Bohemond, had even religious intervals in their lives.

Those Normans were good fighting men. In 1060 Roger of Mileto invaded Sicily with sixty knights of Normandy, his trolley-car load of knights might just as well have invaded Germany, but they went in expecting to find the folk of Messina in revolt. They found in reality the heads of the supposed rebels stuck on spikes over the gate of Messina. When the invaders came up, the whole Saracen garrison swarmed out of the town to eat the Norman fools alive. The Normans, however, routed the garrison, killed until they grew weary, stripped the armor from the dead, and carried off all they could stagger under to their lone galley.

Later with three hundred Normans Roger was besieged by 5000 Saracens in Troina. During the siege, when one of

his men was surrounded by Greeks and Saracens, Roger rode out alone to succour the knight. The enemy then surrounded Roger and killed his horse. He mowed them down in a heap about him with his great two-handed sword until the survivors pulled back snarling like scared jackals. Then he coolly took the bridle and saddle from his dead horse, turned his back to the Saracens and Greeks and strolled into the town while they stared at him.

Again at the main gate of Palermo a Saracen sat on his horse under the lifted portcullis and challenged the whole Norman army. One of Roger's nephews heard of this. He came in, and right under the gate arch he caught the infidel on the point of his lance, lifted the man clear back over the crupper of his horse and broke his neck. The Norman's horse could not be pulled up before it was within the gate and the garrison clapped to the gate to trap the rider. The young man darted ahead, rode across the city to a gate in the opposite wall, killed the guard there, opened the gate and cantered back to his own tent.

On St. Patrick's Day in 1041, seven hundred mounted Normans with five hundred men at arms actually destroyed a Sicilian Greek army of considerably more than 30,000 men: that is, each Norman accounted for twenty-five of the enemy and these figures are low. In April the Normans slaughtered another Greek army, and in September seven hundred Normans under the command of William Bras de Fer, the brother of Robert Wiscard, were attacked by the Greeks. Bras de Fer sat shivering with a quartan ague on his horse as he watched the fight. His knights actually were being driven in. William roared at his men and dashed alone at the Greeks. Then his Normans turned and routed the Greeks. Bras de Fer tried the Greeks' general with his face to his horse's tail and went back to Melfi. These are the men of the race of St. Thomas, the physical foundation upon which he was laid.

In 1230, when Thomas was about five years of age, his father determined to put him at school in the Abbey of Monte Cassino, which was and still is the chief abbey in Italy. In Saint Thomas's time is comprised seven bishoprics and the abbot was a bishop; it held vast possessions and was a fortress

itself. In 1229 it was captured by Frederick II and sacked. St. Thomas's father aided the emperor in this raid. In 1230 peace was declared between Gregory IX and Frederick II in the treaty of San Germano, a town near Aquino. The abbey became friendly again to Frederick and the Count of Aquino, and thus Thomas was sent to school there under a tutor when the child was only five years of age. His father at the time presented twenty ounces of gold to the abbey.

In 1239 Frederick was again excommunicated by Gregory IX, and the emperor drove the Benedictines from Monte Cassino. When one excommunication wore threadbare on Frederick's back he always managed to get a new one. Thomas had to be taken to Naples and he was placed in the university, although he was only about fourteen years of age. His teachers were a doctor named Martin, and in the natural sciences a man called Peter Hibernus. Thomas met the Dominicans at Naples and he determined to join them instead of the Benedictines. When his father died in 1243 he did join the Dominicans and he was ordered to Paris. As soon as his mother heard this she went to Naples to get the boy, but he had left the city. With a large retinue she rode hurriedly to Rome, 150 miles to the north. She missed him there as he had been sent on toward Paris. She despatched a messenger at once to her sons Reynald and Pandulph, who were with the army of Frederick II above Rome. Thomas, who was then nineteen years of age, was with the general of the Dominicans, and when they got as far as Aquapendente the postulant was invested with the Dominican habit. This was in 1244.

As the Dominicans with Thomas were going along the road above Aquapendente they were met by a column of troops, and Reynald, Thomas's brother, of all the men in the army, happened to be with just this column. He seized Thomas and told the soldiers to tear the habit off the young man. Thomas was too big and powerful for the soldiers, and they could not take the habit from him without injuring him, and they were afraid to do that. Reynald at once started down to Aquino with Thomas as a prisoner. His mother received him with great joy. She was quite pious; even her hands were calloused by touching the church pavements in her gen-

uflections, but genuflections are one thing and the fortunes of a great house are quite another, and his house, she thought, needed Thomas as the Abbot of Monte Cassino. The Countess Theodora had Thomas confined in her castle of St. John at Aquino and she allowed only his two sisters Marotta and Theodora to see him. Marotta herself later became a Benedictine nun, and an abbess at Capua. The mother was willing to have him become a Benedictine but not a Dominican.

When the brothers came back from the army they persecuted Thomas; they tore his habit from him, and they even brought into the castle a common army trull to corrupt him. Thomas picked up a burning faggot from the fireplace and drove the woman squealing from the room. This nastiness shocked the boy and he prayed so earnestly that for the remainder of his life he never had so much as a temptation against chastity. It is said an angel gave him a cord to bind his loins and he wore this until he died. They keep the cord he wore in a convent at Chierri in Piedmont.

After Thomas had been imprisoned for about fourteen months in the castle of St. John he succeeded in letting himself down from the castle wall by a rope and he escaped to Rome. He was sent at once to study under Albertus Magnus at Cologne. He made a more brilliant record in Cologne than he had gained in Naples. His brothers and uncles had turned from Frederick II to the Pope, and Frederick captured Reynald, Thomas's brother, and put him to death. The castle at Aquino was sacked. The family tried again to have Thomas made abbott of Monte Cassino, and Innocent IV even agreed to let Thomas remain a Dominican if he so wished, while he was abbot of Monte Cassino. Thomas would not consent. At last resort the family wanted to have him made archbishop of Naples. He refused that offer also, to the utter disgust of the Countess Theodora, who was like that other Norman, Lady Fitz Gerald of Queen Elizabeth's time, who said: "'Tis a gradel betther, holy man, that an ould woman like myself should go to Hell than that Fitz Geralds should lose their lands."

He studied under Albertus Magnus for seven years. He was ordained priest in 1250 when he was 25 years of age and when he was 27 he was a bachelor in Theology. One could

not become a Master in Theology until he was thirty-five years old, but Albertus Magnus wanted to have Thomas promoted at once to use him as a professor. The general of the Dominicans at first refused, but Albert insisted and he got the help of Cardinal Hugh de Saint Cher, a celebrated professor of Scripture. The general was at last won over and Thomas began to teach in Paris in 1252 before he was 28 years of age. His lectures at once began to attract a crowd of students. This caused envy, and Thomas was denounced as a modernist because he taught Aristotle. The text of Aristotle then in use was filled with Averröistic corruptions which were heretical. The opposition to Aristotle grew so great that in 1210 all universities were forbidden to teach him at all. In 1215 this interdict was confirmed. In 1231 Gregory IX permitted the use of Aristotle if the text were expurgated; and three professors were set to clear the text, but they were incompetent. They lacked even an authentic text. The Franciscans and Dominicans would have nothing to do with Aristotle, despite the efforts of Albertus Magnus.

The seculars in the University of Paris at this time attacked the Dominicans very bitterly. The university was an aggregation of colleges with hordes of students but no central government. In 1252 the seculars tried to oust the religious from all professorships. St. Thomas had been so successful as a teacher they attacked him personally in 1253, and the opposition to him grew so bitter it was unsafe for him to appear in public. William de Saint Amour, a secular, was able to have the privilegs of the mendicant friars curtailed, and in 1254 Innocent IV was considering the total suppression of the Dominicans, who had grown remarkably in numbers. Innocent IV died a month after his condemnatory bull *Etsi animarum* had been drawn up, and he was succeeded by Alexander IV, a nephew of Gregory IX. He repealed the bull of Innocent IV and in 1255 restored the privileges of the mendicant friars.

The Dominicans renounced some of their privileges. St. Thomas was made a Doctor of Divinity and Alexander IV approved of the promotion. The Pope commended St. Thomas for "his high nobilty, his virtue and his learning" (nobility mentioned first, of course, with medieval regard for caste),

and he ordered that the promotion be made a public function. No mention was made of his Aristotelian teaching. William de Saint Amour opposed Thomas's promotion, said the end of the world was at hand, and that the Dominicans were Antichrist.

The generals of the Dominicans and Franciscans were called to Rome by Alexander IV, and St. Thomas and Albertus Magnus were summoned with them. In one night Saint Thomas dictated 150 pages in refutation of the charges made against the friars, and in three days an edition was published at Anagni near Rome under the title *Contra Impugnantes Dei Cultum et Religionem.* This publication was so effective against the attacks on the mendicants that the book of Saint Amour was publicly burned in Rome and Paris and Saint Amour himself was expelled from Paris by Saint Louis.

When there was question in 1256 of making St. Thomas a Master in Theology, opposition to him broke out again and the Pope had to issue several bulls before he was obeyed. St. Thomas then began to write his *Summa Contra Gentes* and was preparing for the *Summa Theologica.* For ten years he taught at Anagni, Rome, and Viterbo, and during this time he established Aristotle in the schools. Alexander IV had Albertus Magnus write a book *De Unitate Intellectus, Contra Averröem,* and St. Thomas worked on the expurgation of Averröism from Aristotle. Thomas had a literal translation of Aristotle made for his own use by a Dominican called William de Moerbeke, and he reread the Fathers. In 1267 he finally began the *Summa Theologica,* a work in which he reconciled the philosophical humanism of the Greeks with the Christian revelation.

The Saint was intellectually one of the five greatest men Europe has produced. Aristotle, St. Augustine, Dante, and Shakspere, with himself, are these five men. St. Thomas is sheer intellect; forever passionless, always sublimely incapable of stooping to any littleness of polemic irritability; he is peaceful, immoveable, awful, as the sunlit crown of a Sierran peak where no wind furrows the eternal snow and no mean sound of earth mounts to profane the sacred stillness before the presence of God in his mighty soul. As the Protestant Milman said, "He has no fear of the result of any investiga-

tion; he hates nothing, hardly heresy; loves nothing, unless perhaps naked, abstract truth. In his serene confidence that all must end in good, he moves the most startling and even perilous questions, as if they were the most indifferent—the very being of God. He has nothing of the boastfulness of self-confidence, but in calm assurance of victory, gives every advantage to his adversary. On both sides of every question he casts the argument into one of his clear, distinct syllogisms and calmly places himself as arbiter, and passes judgment in one or a series of still more unanswerable syllogisms."

The asceticism of St. Thomas was in study, in interior repressions, it was intellectual rather than physical; it was the rational asceticism of St. Ignatius Loyola. He was a silent man until there was reason for speech. He never left his convent unless he was obliged to do so. When St. Louis the king of France urged him to visit the palace he always excused himself—he had necessary work to do; even the king could get him to dine out only once. He worked from early morning until far into the following night. He buried himself down in his cell and from that well he could see the stars as he worked in the presence of Christ. He prayed continually in his work. If he could not clear up a difficulty at once by prayer he went to the chapel to pray before the Blessed Sacrament, and in the presence of the Blessed Sacrament he had St. Bernard's gift of tears. "Totus perfunditur lachrymis," is a remark often repated by his biographers.

He had frequent ecstacies. He would fall into these even when a surgeon was bleeding him or using a cautery, and he severely burned his hand by unconsciously letting it fall into a candle-flame while he was in an ecstacy. When he was writing of the Blessed Sacrament in the *Summa* he had ecstacies constantly. Once the brother sacristan at Salerno saw the saint praying before the crucifix and a voice came from the crucifix: "Thou hast written well of me, Thomas: what recompense dost thou ask?" He answered: "Only Thyself, O Lord!" A great price, but it was paid.

The Blessed Virgin and Saints Peter and Paul came to speak with him, and in Saint Jacques in Paris he was seen elevated a cubit in the air, above the predella of the altar, in an ecstacy. Despite these favors he had a humility which

was perfect, never exaggerated or morbid. If ever a man knew his just place in the presence of God it was St. Thomas. Nothing could disturb his tranquillity.

He was a great preacher, and in Naples it was necessary at times for him to cease talking as the people became so overwrought by his speech he could not be heard. Urban had him write the mass and office for the feast of Corpus Christi then recently established. For these he composed the "Tantum Ergo," the "O Salutaris Hostia," the "Panis Angelicus" and the "Lauda, Sion, Salvatorem". These hymns at once were taken up eagerly all over the Christian world, and for seven hundred years they have made the altar tapers grow misty before the eyes of countless millions touched with the consolations of the Sacred Heart. What poet short of our Lord Himself has succeeded like that? As Michelangelo said of Dante,

> Quanto dirne si de' non si può dire
> Che troppo agli orbi il suo splendor s'accese . . .
> Simul uom ne maggior non naqque mai.

It is utterly impossible to give an adequate notion of the saint.

On 6 December, 1273, at Naples while St. Thomas was celebrating Mass he was rapt in ecstasy and had an extraordinary vision. He came out of this vision and remained distraught, "Mira mutatione commotus". He who had been so industrious throughout his life suddenly quit all work. When his confessor Fra Reynoldo begged to know the cause of the change he said, "I have finished. I can do no more". When urged he added, "After what I saw in that vision all that I have written is as waste straw."

He was summoned by the Pope to go as a theologian to the Council of Lyons. At Terracina, a town on the Bay of Gaeta, where he probably was to take shipping for France, he fell on the road. They wanted to remove him to the home of his niece at Maenza, but he know he was about to die and he wished to do so in a religious house. He was brought to the Cistercian monastery of Fossa Nuova in Terracina, where he died on 7 March, 1274. He most probably was overwhelmed by the glory in that vision of God he had in his ecstacy of 6 December, 1273. No one could understand his illness and this started gossip that he was poisoned by Charles of Anjou, who was busy just then getting rid of all the kin of the Em-

peror Frederick II. The Angevins really murdered another St. Thomas (of Canterbury) four years before St. Thomas Aquinas died, and this suggested the murder of the latter. Dante, too, in canto xx of the Purgatorio, says that Charles killed St. Thomas, "Ripinse al ciel Tommaso"; but this is false.

The Cistercians wished to keep the body of the saint at Fossa Nuova, and it was left with these monks for 142 years. Then the Dominicans got it and removed it to Toulouse in 1369. After the French Revolution the body was transferred to the church of St. Sernin in Toulouse, where it still rests.

It is impossible to overestimate St. Thomas's influence for good in the Church. Even to-day when we praise Pius X for permitting little children to go to Communion, the most marvelous grace of our age, we forget that this was advocated by St. Thomas, and Pius X quoted the words of St. Thomas to justify his own decree. All the great saints of the Church since St. Thomas's time have been enthusiastic students of the Angelic Doctor. The Council of the Vatican used his very words in formulating some of its most important decisions. There have been about 6000 commentaries written on his works, and all the old universities observe his decisions as final. Dante's *Commedia* has been rightly called a poetic commentary on the *Summa*. The great religious founders used his teachings in drawing up their constitutions. There are over thirty-six papal bulls in existence approving his doctrines. After Holy Writ itself, no teaching has influenced the mind of the Church so deeply as that written in what Dante calls the

> Infiammata cortesia
> Di fra Tommaso, e il discreto latino.
> *Par. xii, 143.*

When that March day in 1225 was closing down on the slope of Monte Circello and the abbot of Fosso Nuova was saying "Depart in peace" to one of the greatest souls in the forefront of time, the nine choirs of Paradise gathered about the mountain and chanted for Thomas what Thomas himself had set in the liturgy,

> Panis angelicus fit panis hominum;
> Dat panis coelicus figuris terminum;
> O res mirabilis, manducat Dominum
> Pauper, servus, et humilis.

And the Blessed Mother of the eucharistic Word stooped down into the shadows as the viaticum was given to him and whispered for Thomas his own words:

Ecce panis angelorum,
Factus cibus viatorum . . .
Bone pastor, panis vere,
Jesu, nostri miserere,
Tu nos pasce, nos tuere,
Tu nos bona fac videre,
In terra viventium.

And so entered into his rest the great saint of the Blessed Sacrament, the truth-finder humble and tranquil, the perfect scholar who understood whatever he read, the gentleman after the heart of Mary who never spoke a rash or uncharitable word, the stylist equaled only by Dante, the guardian of the science of God.

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DRAMATIZING ST. PATRICK.

(A Suggestion.)

I.

I KNEW an old soggarth out West who frequently used to complain, especially on the Seventeenth of March, that whatever the Irish did with St. Patrick, they never were caught praying to him, less luck! He was one of those fine old-school patriarchs (the soggarth, I mean) who seemed to be in a chronic state of disgust with his fellow countrymen. I asked him once what he thought of the "stage Irishman;" for at that time the green-whiskered, monkey-faced "Pat" of the low comedies was still agitating the patriots of the race. "Think of them?" the soggarth growled. "It's Irishmen themselves, God save the name, who do be doing it!" Once, however, I caught him for a moment unarmed. A nasty cartoon, not funny but sacrilegious, had been used as a colored cover on one of the comic magazines, a picture representing St. Patrick (with the traditional "mug" and whiskers, and a halo added), sitting atop a pile of potatoes. But the artist who had perpetrated that crude bit of pictorial art was not an Irishman, and the old soggarth had no chance to make his

customary "kick." "But anyway," he said at last, "it's Irishmen who buy and read that paper, plenty of them, and by the same token, they're as much to blame as the gilly that printed it."

It was this old soggarth of mine who told me—for he was a scholarly man, with a deep love for books and the books of plays—that there was a stage Irishman, of a far different type than the "Pat" of the comics, in the literature of the theatre; no less a character than St. Patrick himself, with a play written about him! Yes; as long ago as Shakespeare himself, and by a dramatist of the same universal rank as the English bard. There was, it seems, a famous Spanish gentleman of the seventeenth century, Montalvan by name, who wrote a little book of legend and devotion called "The Life and Purgatory of St. Patrick." And from this book Montalvan's renowned contemporary, Calderon, the Shakespeare of Spain, drew the material for his fanciful drama "The Purgatory of St. Patrick." It would hardly do on the stage to-day—though my soggarth thought otherwise. But it is literature, and in Spain it has a traditional standing.

This curious old Spanish play tells how the conversion of one of the pagan kings of Ireland was wrought through the testimony of a certain sinful adventurer whom St. Patrick summoned out of Purgatory to relate to the doubter a few warning truths, so to speak, regarding man's life beyond the grave. According to the legend, there is an opening to the realms of the unpurged undamned to be found somewhere along the rocky shores of an island off the Irish coast, or else in Ireland itself; a portal to the half-nether regions through which the spirits of the disenthralled, still suffering punishment for their sins, have been known to come and go at certain saintly bidding. It is through this opening into the supernatural that St. Patrick in Calderon's play conjures up the terrifying soul whose testimony converts the pagan king.

All this was news to me, and it set me searching through my Calderon, though I could find no translation of the *Patricio*. But not long afterward I came to know of another equally curious drama of St. Patrick which I think would have delighted my good soggarth, had he not by that time, God rest him! gone to his reward—without much tarrying, I'll warrant,

in purgatory; for the worst sin he ever committed was the sin of anger, that patriarchal anger of his against his backsliding compatriots. This other drama revealed to me the fact that we have had in our own day and in our own country a stage Irishman of the same type as Calderon's, St. Patrick himself, and one presented in a far more pleasing and a far more edifying, if less fantastic manner. Still more curious, this modern drama was produced—as if to supply the fantastics one way or another!—at the "high jinks" of a gathering of bohemians, who are supposed, usually, to devote themselves when on carnival to much more mundane, much less serious things, than Christian saints and the saving of souls.

Fifteen years ago, in the August of 1909, "St. Patrick at Tara" was the "Grove Play" of the San Francisco Bohemian Club, an organization which, it may be necessary to explain, is the pioneer artists' association on the Pacific coast. The Bohemian Club owns a beautiful forest of redwoods within a few miles of San Francisco, and there annually it holds its "high jinks," the culminating feature of which is always a play, produced in the open air on a hill-slope stage, the proscenium and scenery of which are supplied by the giant green-boughed column-like trees. The Grove Plays are written exclusively for the Club by members of the Club, acted by members of the Club, never reproduced outside the Grove, and only privately published. The nearest that the general public ever comes to enjoying these exclusive productions is through the medium of an annual concert given in San Francisco, presenting the orchestral music and some of the songs of the current piece; for music is a large factor in the Grove Plays. A record of what is, perhaps, the most ambitious and the most serious artistic effort in the history of the Club's "high jinks" may be of interest to readers of the REVIEW, since ordinarily these things are practically unknown to the outside world.

For the lover of the drama, the Grove Plays of the Bohemian Club have this peculiar interest: written for outdoor presentation, in their unities they follow closely the plan of ancient Greek tragedy; and at the same time they reproduce in their design something akin to the medieval "Mystery". Moreover, as already remarked, they are supplied with musical scores which at times almost approach the dimensions of the

oratorio. Hence we have a form of drama, modeled on distinctly classic lines, drawn from the best that the art of the theatre has developed. All this is used to build around some chosen theme a certain symbolization which is the special characteristic of the plays—the " Cremation of Care ". That drab spirit, which most of all is unwelcome at Bohemian gatherings, invariably meets its fate at the annual " high jinks ".

With all this in mind, one might well wonder how it ever came that such a theme as that of St. Patrick at Tara, the conversion of pagan Ireland to Christian belief, was chosen for a Bohemian Club Grove Play. Certainly, such a drama was a departure from the old time " jinks " of twenty or more years ago; and no doubt there were sceptics who scoffed at the idea when it first was broached. But with Professor Henry Morse Stephens of the University of California as author, and Wallace Sabin of San Francisco as composer, the thing was done, and beautifully done, in full *rapport* with the spirit of the occasion and at the same time deeply reverent and anything but " Bohemian " in the common acceptance of the word. Far from being a mere pagan spectacle, the play was, in fact, so emphatically a Christian argument against the philosophy of paganism that, if it were not shut away from the world by the traditions of the Club, it might well take its place among the few sacred dramas of our literature. The triumph of the Christian over the pagan ideal of life was its sole theme; even in the customary " Cremation of Care," which in this case was only implied, the serious and religious note was emphasized in the healing, by Patrick's holy words, of the torn soul of a despairing man.

II.

The story of St. Patrick at Tara was dramatically contrived. On Easter morning, in the year A. D. 432, the Five Kings of Ireland are about to hold a great council at Tara to deliberate upon what policy shall be adopted toward Patrick, the strange teacher whose arrival has stirred all Irish hearts. Gathered at that council, called by Laogaire, the High King of all Ireland, are Munster, Ulster, Leinster, and Connaught.

> Munster—a stout king,
> Fond of strong drink and hearty jollity;
> O'er Ireland's richest kingdom holds he rule,
> Lord of fat cattle and of pastures green.

Next to Munster,

> . . . . . from Ulster's northern land there comes
> The King of Oriel, a black-haired chief,
> Full of strange fancies and fantastic thoughts,
> Adoring ancient gods and ancient rites.
> By him his sweet-voiced Brehon always sits,
> Charming his gloom with Red Branch legends old
> And tales of Nature's beauty, till the fame
> Of that sweet music spreads throughout the land.

The King of Connaught is next,

> Black-browed and bullet-headed, fierce in fight.

Then Leinster is described:

> A politic King is he, and well endowed
> With Irish wit and Irish shrewdness, too,
> Knowing the world well, and not terrified
> By old-time gods and new-time prophecies;

while Laogaire, High King of Ireland, who has summoned his royal brethren to Tara, is also, we are told,

> King of Meath, our middle kingdom famed,
> Which touches all the others, and itself
> Is heart of Ireland;

and he, the chief and head of them all, is

> . . . . . valiant, wise and just,
> Who ne'er forgives an injury, yet holds
> Rein on his passions.

This is the council, gathered on the Holy Hill of Tara, with attendant Druids, Brehons and retainers, which meets to consider the coming of Patrick the Christian. Before the Kings appear, the steward and servants of Meath are terror-stricken upon beholding a red flame flashing up beyond the distant hills —a sacrilegious fire which breaks the Druid law,

> . . . . . that from of old
> Forbids the lighting of the wonted fires
> On Beltane's feast, until the sacred flame
> Is started with due rites by holy priest.

The Kings are told of this dread occurrence, and the Druid of Oriel repeats the prophecy:

> Whenever starts a fire on Spring's first morn,
> Not lit by Druid's hand,
> Not fed by Druid's breath,
> Not blessed by Druid's prayer,
> The ancient faith of Ireland will give way,
> The Druid's faith, before the doctrines new
> Of the new god, who lit the fated flame.

And he reminds them of the sacred Druidic law

> . . . . . that the man
> Who lights such fire shall surely die the death.

And so the council goes on, the death of Patrick is decreed, and a troop of the Kings' men marches up the hillside to apprehend the guilty Christians.

While these pagan rulers are still arguing on the fate of Patrick and on the merits of their respective kingdoms, a woful figure appears before them, wandering alone down the hillside. A chieftain of Connaught he is, unkempt, distraught, the picture of misery and despair. He tells his sad story to the Kings. His home has been burned, his chaste wife destroyed, his children slain. He is mad with grief. And the pagan Kings would comfort him. "Give him to drink; let him forget his woes," cries the jolly King of Munster. "Pray to the gods," cries the King of Oriel:

> . . . . . perchance, for thou art young,
> Another white-armed wife may give thee joy.

But, alas! Oriel cannot answer the cry of the unhappy chieftain for his dead wife and babes:

> Can your gods ever give them back to me?

Leinster turns to him then: "Hast thought of vengeance, man?" And he shows him the grinning face of Connaught, the chieftain's own King and his playmate in boyhood—the guilty one who has despoiled his home. The outraged husband dashes at his murderous master, but he is secured and bound; he is helpless in his wild despair.

This is the scene upon which St. Patrick enters. The symbolism of it is indeed beautifully wrought: he, the bearer of the New Tidings, comes upon Tara in the seeming hour of heathen triumph. As he recites the story of his youth, Connaught and Ulster interrupt him, claiming his life forfeit, as that of a fugitive slave; but Patrick goes on, telling of his life in bondage under Miliucc;

> For six long years I toiled,
> Exile from Britain, lost to kith and kin,
> Far from the empire of immortal Rome,
> Hearing no church bell in a heathen land,
> Where my soul starved for lack of sacred food.

He tells of his escape and his wanderings

> . . . . . until in Southern Gaul
> My soul found rest in Lerin's holy isle.
> Rude and uncultured was I; all the years
> Most fit for study and for learning's joys
> In servile labors had been spent; and I
> With toilsome effort learned to read and write.
> But as I grew to manhood, more and more
> God called to me in a peculiar way,
> And in my dreams he oft reminded me
> Of Ireland and of her light-hearted sons,
> Whose merry jests and kindly-spoken words
> Had eased my many years of servitude,
> A kindly people, but without the faith
> And without knowledge of the Most High God.
> But, most of all, in dreams there called to me
> The little unborn children of Fochlad,
> Doomed not to know the Gospel of the Christ.
> Nor hope for their salvation. I resolved
> Poor and unlettered though I was, to preach
> The Gospel to them, for their little hands
> Tugged at my heartstrings.

The half-savage, half-drunken Kings still clamor for Patrick's life and dispute with him. The Druids are still angered at the lighting of the unholy Christian fire. But Patrick, all zeal and eagerness to expound his heavenly message, cries out to the High King:

> Give me the chance to prove my God is truth!

It is only after much feasting, much scorning,

> . . . . . how a god who died upon a cross
> Can be a God of Truth—

and a rough spell of dancing and merriment and drink, that Patrick's voice is permitted sway to preach his gospel. Leinster is suspicious of him because of the dreaded power of Rome; for Rome to these Irish Kings is the imperial Rome of subjugation; but to Patrick, Rome is not only the mighty saving Church, but also the civilizing and organizing power of the world:

> . . . . . I say
> That without settled peace and settled laws,
> Such as Rome gives its subjects, none can hope
> That Ireland ever will her freedom keep.
> Unless she rules herself, and she unites
> Her chiefs and peoples in a common bond .
> Of civil wisdom in a mighty State,
> Dissensions fierce will tear her chiefs apart
> And make them subject to a foreign race,
> Whose hand will heavier be than that of Rome.

Temperance also he bravely preaches to these carousing pagans:

> The Irish nature in its love of life,
> Rejects restraint and bubbles o'er with joy
> Or sadness; ye refuse to limit cheer,
> And in excess find all your merriment,
> Just as to sudden wrath ye give yourselves,
> Or sudden grief. Look round you now, my lords,
> And see the heavy stupor which has come
> Upon the wild rejoicing, shouting crowd
> Which filled this place a little hour ago.
> My gospel teaches temperance, and would
> Drive from your land the curse of drunkenness.

Of course such a gospel as this is a jest to these jolly Irish Kings; but Patrick urges them to hear him and heed his message; and it is here he makes his famous promise of the snakes:

> That if you sober be, and quite abstain
> From liquor, you shall never harbor snakes
> In Ireland, for I will them straight expel.

Peace then, and charity he preaches, arguing, explaining, beseeching. But the pagan mind balks at the idea of restraint and refuses the thought of a God who died on a shameful cross; it would cling to the old gods, the old passions:

> Shall we renounce them all, and in their place
> Take the pale shadow of a god that died
> And could not save Himself?

"What can you give us in exchange for this?" they demand of Patrick; and his answer is "immortal life"—eternal happiness for the just believers, eternal punishment for those who refuse the Truth. Then comes a test—the High King puts a question to St. Patrick which he believes the apostle cannot answer. "What of those," he asks, "who never have heard this Christian teaching? What fate is prescribed for them,

> . . . . . for the little unborn babes,
> Like those of Fochlad, whose sweet memory
> Made you come hither, or for those of old,
> Who lived and died in the Druidic faith,
> Our fathers and the heroes of the past?

Could he, a true Irish King, be happy, he asks, in a heaven where great Cuchulainn is not revered?

In St. Patrick's answer to the King's challenging question, we are reminded of Calderon's *Purgatorio*; for, making a dramatic prayer to God, while his Christian followers sing the "Veni Creator," the Saint, ardent for souls, conjures Cuchulainn to appear from the regions of the supernatural. Cuchulainn does appear, a ghostly apparition bringing news of the purging of souls and the punishment of evil; and he gives not only his dreadful testimony, but speaks this warning to the now terrified chieftains:

> Listen thou to me,
> And save thy soul from death by heeding well
> The message of the servant loved of God.

It is here that the drama reaches its climax; for now not only is the King answered, but the despairing chieftain, mourning his wife and babes, beholds, with a thrill in his soul which rends the black curtains of despond, the testimony of Eternal Life. His very heart cries out,

> Did I hear
> That we could meet each other after death?

and on his soul, bereft of consolation in the pagan household, like sweet balm falls the comfort of St. Patrick's words,

> Yea, weary soul, God's grace is infinite.

The bereaved chieftain is transfixed with hope and joy; and St. Patrick pours upon his sorely wounded heart the sweet oil of Christ's compassion. But the Kings and the Druids, accusing the apostle of evil magic, and now, the demon in their hearts, in its ultimate struggle, furious against him for the beauty of his tenderness to the weeping chieftain, rush upon him with blades bared, to strike him to death. But the chieftain intercepts the fatal blow, and is himself struck down. St. Patrick bending over him, cries out with joy:

> Look up, my soul! Look on the Cross of Christ!

And the bleeding chief responds:

> And I shall see my loved ones once again!
> I do believe.
> Help me, my father!

Then St. Patrick:

Forgive, that thou mayst truly be forgiven;
Forgive thine enemies.

Forgive? This is a bitter test! The dying man cannot forgive Connaught, the destroyer of his happiness. But St. Patrick reminds him of what Christ suffered upon the cross and forgave; and in the end the cross conquers, and the dying victim of treachery and grief speaks his last words:

Him also I forgive. . . . . .
My eyes are growing dim. I cannot see
The Cross of Christ.
[*The Crucifixer holds it before him*]
Father, I cannot see
The Cross of Christ! (*Excitedly*) Shall I be shut outside
The gates of Heaven? Make me see the Cross!

St. Patrick, deeply moved, appeals to Heaven for help in this extremity:

This, my first convert, gives his life for me,
And can I not a miracle perform
To aid his dying sight? If God could bring
A ghost from Hell, at my beseeching Him,
Will he not listen to my prayers again,
And set the symbol of salvation high
Upon the Hill of Tara?

In the singing of the "Veni Creator" again, while the Saint kneels ecstatically to Heaven, the answer comes to Patrick's prayer, to the cry of the chieftain's soul. Far up the hillside a great white cross of light appears, blazing across the darkening sky. The council in terror, falls upon its knees (though the High King still remains unconvinced), and the dying convert, uplifted in an ecstacy of peace and joy, rises, stretches out his arms to the light, and dies.

III.

Were this play public property, it might take its place, as we have remarked, among the sacred dramas of our literature. As drama, this is certainly true. Perhaps not as poetry; for the verse lacks color, figure, *glow*. It is one of those plays, however, which act better than they read. The glow is there, in the action, in the impulse. Acted, it pulsates with feeling. In the lyrics which intersperse the play the author was a happier poet. A verse or two from the Song of the Druids show us this—musical, rythmic verses, beautiful with their accompanying music:

Western the winds are,
  And western the waters,
Where Connaught lies:
  There keen are the winds
And storm-tossed waters,
  Darkling the skies.

A voice on the winds,
  A voice by the waters,
A new spirit cries:
  Oh! who rules these winds,
  And who stirs these waters,
The old god denies.

Yes; down the loud winds
  And o'er the blue waters
Old Ocean replies:
  Above the high winds,
  Above the cold waters,
  Though wild be the winds
  And rough be the waters,
The new gods arise.

But the real point to be considered here, I think—at this long distance from the one and never-to-be repeated production of this so curious drama—is not the faults or beauties of its verse, but the proof it gives of what can be done, even by the amateur dramatist, in selecting a theme and working it out to the full stature of a play. It may not be altogether correct to call so distinguished a scholar as Dr. Stephens an amateur. I use the term in the professional sense. And I think that, amateur or not, in his "St. Patrick at Tara" he has given to the student of dramaturgy, and perhaps to the pastor who would some day institute a new and dignified manner of celebrating St. Patrick's Day, a real cue to the building-up, around a practically unused theme, of a drama rich in action and characterization and one which, at the same time, exemplifies in a striking manner the beauties of the old Aristotelian unities of time, person, and place. Great things, as we have seen, transpire in that one little hour on the Hill of Tara: a new philosophy comes to a worn-out ancient world; and to make it concrete and definite—that is, dramatic—a broken heart is healed. Can any drama show us more? Even our good old soggarth, lover of souls and lover of the literature of the theatre, would not have exacted more from any play—not though it were written by an Irishman!

CHARLES PHILLIPS.

Missoula, Montana.

Analecta.

ACTA PII PP. XI.

SACRUM CONSISTORIUM.

ALLOCUTIO SSMI DOMINI NOSTRI: CREATIO ET PUBLICATIO S. R. E. CARDINALIUM.

Venerables Fratres.

Amplissimum consessum vestrum quoties per annum contingit intueri coram et pro Apostolico officio alloqui, Nobis profecto non sine magna delectatione contingit; hodierna autem opportunitate eo utimur libentius, quod unâ vobiscum licet hinc cogitationem ad quadragesimalia documenta et mysteria convertere, illinc, veluti experrecto ad iucundiora animo, Paschalia gaudia praecipere.

Quarum delibato, ut aequum erat, sanctissimarum argumento rerum, iam vos, Venerabiles Fratres, edoceri attinet, qualis quamque laetabilis exitus Encyclicas Litteras *Maximam gravissimamque* sit consecutus, quibus, ad Episcopos, clerum populumque Galliae ipso Cathedrae Petri Romanae die festo datis, gravissimum *Consociationum dioecesanarum* negotium ita tandem diremptum nuntiabamus, ut eas posthac liceret, permissu atque etiam hortatu Nostro, experiri. Laetabilem exitum diximus, cum, quicquid visum est, rebus diu multumque perpensis, decernere, populi Gallici consensus et publicae gratae voluntatis significationes exceperint. At vero, quem-

admodum maius exstitit quam ut pro merito laudari posset, sic Nobis incredibili fuit solacio illud, quod Ecclesia Gallica, cum ingenti admiratione catholici orbis, iterum edidit, in Apostolicam Sedem atque in Vicarium Iesu Christi obsequii observantiaeque singularis exemplum: cuius quidem rei mansuro sunt documento non modo ea quam die sexto superioris mensis dioecesium e Gallia Antistites ad totius nationis clerum ac populum dederunt communiter et subscripsere ad unum omnes Pastoralem epistulam, sed etiam litterae quas ab iis singillatim Nosmet officii plenas accepimus. Neque id Nobis contra spem exspectationemque accidit; spondebant enim quae per asperas item Galliae condiciones, in sacro Pii VII et Pii X principatu, haud absimili in genere evenerant. Verum, quia rem huc evasuram prospexeramus, non idcirco e testimonio isto pietatis minorem cepimus laetitiae fructum; placetque Episcopis et clero populoque Galliae gratum publice profiteri animum Nostrum in hac coetus maiestate, in quem omnium undique ora atque oculos novimus esse conversos. Postulatum interea a Nobis est, qua demum ratione Consociationes eiusmodi facilius aptiusque ad effectum deducerentur; docuimus equidem, auctoritatemque Nostram, quotiescumque opertuerit, libenter interposituri sumus; sed praecipuas in hoc negotio partes, ut par est, Episcoporum arbitrio, pro rerum locorumque varietate, permittimus.

Aliud praeterea, quasi e terrarum orbis theatro, obiectum Nobis communis catholicorum fidei spectaculum, quod mira quadam suavitate animum Nostrum perfudit. Intellegi volumus, plenum alterum ab inito Pontificatu annum singulari pietatis exemplo ubique gentium commemoratum, diemque illum passim per omnes actum regiones, qui "Pontificis dies" tam venuste nuncupari consuevit: quae quidem sollemnia non modo multitudines, sed etiam civitatum primores et vel ipsi summi rerum publicarum magistratus, suam erga Nos caritatem multimodis testando, participavere. De his igitur tantis tantaque cum celebritate tributis honoribus, benignitati Dei hominumque pietati gratias agimus, eo quidem maiores, quod, tenuitatem facile agnoscentes Nostram, non tam Nos ornari praedicarique credimus, quam illum Pastorum Principem, cuius vicaria ut fungeremur in terris potestate, divinitus Nobis, quamvis immerentibus, obtigit.

Laeta ista sane et cum catholici nominis dignitate utilitatibusque coniuncta: sed his alia, Venerabiles Fratres, comitari non desinunt, quae magnam Nobis miserationem inniciunt ac commovent.

Quae ut breviter attingamus, recordatio eorum non excidit et religiosorum virorum et sacerdotum, qui, duce Ioanne Baptista Cieplak Archiepiscopo Achridano, libertate orbati, custodiae publicae incommoda aeromnasque perpetiuntur adhuc et perferunt. Filios Nobis carissimos, quando alio pacto adiuvare non possumus, coram Ordine vestro iterum commemoramus, honoris solaciique causâ eo largius impertiendi quo captivitas diutius producitur; eorumque sortem, cum bonos omnes haud oblivisci cupimus, tum iis ipsis commendare perseveramus, quorum in manibus est et penes quos peculiari aliquo intercedendi iure non omnino carere videamur.—Est praeterea ingens eorum numerus, qui veritatis caritatisque cupidi, unitatem pacemque sitientes, ab haeresi et schismate in Nos et hanc Apostolicam Sedem suspiciunt, quasi sparsae dissipataeque oves, quae dominici ovilis desiderio teneantur. Vix attinet dicere, quam vehementer eos amplexari aveamus; quodsi iteratae per Nos summi uniusque Pastoris invitationi: *Venite ad me omnes,* properando ad Nos accessu respondeant, iam paternis eos allocuturi sumus verbis: *Omnia mea, tua sunt.* In quo catholicis omnibus gratiam habebimus maximam, quotquot dissidentibus a se fratribus, divinâ gratiâ instincti, ad germanae adeptionem fidei viam munire contenderint, praeiudicatas convellendo opiniones, integram tradendo catholicam doctrinam, eamque discipulorum Christi notam, quae caritas est, in se potissimum exhibendo. Frequentissimos denique utriusque sexus orbos ac derelictos, debiles atque aegros, pueros et senes, ad inopiam et squalorem ab aurea saepenumero mediocritate et vel ab ipsa fortunarum copia prolapsos, ut angustiis suis leniendis nonnihil opis petant, ad Nos confugere cernimus.

Quod autem illa, quam Deus Vicario in terris suo universalem paternitatem demandavit, ab omnibus naturali veluti sensu agnoscitur, tam grande id profecto est, tam magnificum quam quod maxime. At hoc ipsum paternitatis officium nimium quantum Romano Pontifici importaret maeroris atque angustiarum, nisi adforent qui, illius paternitatis apprime con-

scii quia in domo Patris sunt, egestati miserorum levandae facultates sumptusque suppeditarent. Itaque filii per terrarum orbem Nostri qui sunt, Dei providentiâ, re familiari locupletiores, fratribus adversa fortuna utentibus sic consulunt, ut per communem Patrem subvenire malint. Qua quidem re cum magnopere commoveamur, adiutoribus istis sociisque beneficentiae Nostrae memorem Nostrum significamus animum; misericordiam enim tot filiis Nostris adhibitam tamquam Nobismet ipsis tributam existimamus.

Verumtamen gratae eiusmodi voluntatis significationi defore aliquid videatur, nisi quam filii Nostri e Foederatis Americae Civitatibus in hoc caritatis certamine habuere partem, singulatim recolamus atque in luce totius orbis collocemus. Etenim ex quo primum pro pueris Russis fame enectis clamavimus, earundem Civitatum Episcopi, clerus et populus tam prompte, tam liberaliter adiutricem Nobis navarunt operam, ut, licet undique omnes stipem in tantae levamentum calamitatis conferrent, ipsi tamen primas et tum et deinceps perseverando obtinerent. Quodsi fraterna ista liberalitatis contentio, vixdum necessitates remiserant, aliquantum resedit, satis fuit, cum novae passim ingruerunt miseriarum molestiae, peracerbam Nos rem paucis significasse, ut certamen ubique revivisceret et pecuniae rerumque adiumenta, pro varia uniuscuiusque facultate, rursus undique confluerent. Quid quod iidem Foederatarum Americae Civitatum fideles, quantacumque antea egerant veluti obliti, opibus longe maioribus in egentium praesidium collatis, partum iam tum largitatis principatum retinuere? Cum autem, quantam animo Nostro admirationem iniecerit in hac superioribus aetatibus ignota atque in perpetuum memoranda calamitatum incursione isthaec non minus singularis aemulatio caritatis, verbis exprimere nequeamus, decrevimus tali eam facto collustrare, quod, ut est, pro rei temporisque novitate, extraordinarium cumque ipsis summis cohaerens ecclesiasticae hierarchiae gradibus, veluti oculis omnium, maximeque civium earum nobilissimarum regionum, sensus proponeret Nostros taciteque declararet. Scilicet deliberatum Nobis est, ad Romanae Purpurae honorem duos e Foederatis Americae Civitatibus sacrorum Antistites evehere, qui, ob suas animi ingeniique laudes, ob suae cuiusque Sedis amplitudinem dignitatemque, ob studiosam egregiamque pas-

toralis muneris perfunctionem, inter Episcopos earundem Civitatum excellunt: quorum interea nomina aperire paulisper moramur, ne alia, quae attentionem postulant Nostram, eventa, eademque laeta non ad unum omnia, silentio transire videamur.

Iam si propius a Nobis circumspiciamus, facere equidem non possumus quin summopere laetemur, una cum sanctissima Christi Crucifixi Imagine, signo ac monumento redemptionis humanae, doctrinae christianae institutionem in ludos auspicato remigrasse, ubi pueri, divino Magistro carissimi, prima litterarum elementa discunt et ad vitae consuetudinem ab initio aetatis conformantur. Verum hac in re Nobis non licet, quemadmodum velimus, omni esse sollicitudine vacuis; nam, etsi confidimus, quibus de religiosa eiusmodi institutione regunda tradendave mandetur, eos et parate et sincere et slavâ officii conscientiâ rem tanti momenti adgressuros, ipsum tamen postulat, quo fungimur, apostolicum ministerium, ut Venerabiles Fratres Italiae Episcopos, clerum et patres matresque familias in visceribus Christi obtestemur ne securi torpescant neve de nativo iure suo vigilandi et pro necessitate expostulandi detrahi quicquam patiantur. Causa enim agitur gravissima, cuius in eos ipsos eventus et periculum magnam partem recidat, cum inde non tam sors Ecclesiae, ad immortalitatem ex divinis promissis natae et in universum terrarum orbem patentis, quam familiarum et civilis societatis et vel ipsius rei publicae fortuna pendeat. Neque enim liceat civitati colligere nisi id ipsum quod antea severit, veritatem aut errorem, germanam Christi fidem aut ethnicam pravitatem, humanum denique cultum aut detestabilem barbariam, quantumvis externo splendore claram exquisitissimisque fucatam munditiis, quas recentior rerum cursus ac progressus invexit.

Huc accedit quod non modo curis ac sollicitudinibus, ut supra diximus, verum etiam maerore afficimur ob civium cum civibus simultates ac potissimum ob vim haud raro personis, locis rebusque sacris, praetereaque iis illatam sodalitatibus, quae, quamquam religiosae ac sacrae per se non sunt, arcte tamen cum Religione et ecclesiastica hierarchia cohaerent, qua praeeunte et duce, remoto quovis partium rerumque publicarum studio, ad catholice sentiendum ac vivendum homines singulos societatemque domesticam et civilem adducere nituntur. Quod enim perspicue atque plus semel ediximus, nulli

prorsus licere, ad consilia dumtaxat politica vel ad fovendam partium quarumlibet causam, cum auctoritate sacra, tum, catholica actione abuti — idque ne fieret pro facultate prohibuimus — idcirco impositas Religioni iniurias aut vim personis, rebus institutisque cum ea coniunctis, per speciem publicarum rationum, adhibitam iure optimo conquerimur atque improbamus. Nonnulla quidem ad exitum aut nuperrime perducta aut mox perducenda libenter fatemur non iniucunda accidisse, ut intermissam — quae utinam funditus retractetur — notissimam legem, unde satis gravia operibus legatisque piis imponderent detrimenta, ut maioris pecuniae assignationem clero sustentando, etsi ad annum tantummodo, prorogatam, decretamque sacris eius ministeriis tuendis militiae vacationem. At nolimus silendo eam invehere opinionem, Apostolicam Sedem cuipiam renuntiasse aut renuntiare velle ius suum de iis rebus decernendi quae ad se unice pertinent, itemque, quicquid concessum concedendumve in futurum tempus, alio id nomine, quam inchoatae restitutionis, in acceptum imputare posse.

Sed ante quam finem faciamus loquendi, animum, communis solacii gratiâ, libet ad alia traducere, quae, sive in effectu iam sive proxime futura sunt, spem bonam continent meliorum temporum.

Ac primum, quamquam per Europae regiones, incertis adhuc suspensisque rebus, haud exigua superest aegritudinum incommodorumque moles, videtur tamen, cum in singulis civitatibus, tum in publicis populorum inter se rationibus, status maturescere aliquanto felicior; unde religiosis negotiis, per istam animorum rerumque perturbationem paene ubique profligatis, non parum accedere emolumenti confidimus. Verum optima rei catholicae spes illucescit per immensos tractus creberrimosque Sinarum populos ex primo Concilio Plenario, quod, superioribus mensibus rite paratum, haud ita multo post, Delegato Nostro praeside, habebitur. Cuius quidem cogendi si causam attulit periucundam ipsa sacrarum Missionum condicio provecta feliciter rerumque aptius ordinandarum necessitas, planum est prospicere, ex Conventu isto sane memorabili, ut ceteri id genus Conventus alibi acti argumento sunt, magna demum obventura esse Sinensi Ecclesiae incrementa.

Neque minora vertente anno ex sacris quibusdam sollemnibus incidunt Nobis atque Almae huius Urbis civibus pietatis laetitiaeque incitamenta; plenum enim quartum decimum commemoraturi sumus saeculum, postquam populus Romanus suavissimam beatae Mariae in Porticu Imaginem venerari coepit, itemque sextum decimum a dedicata primum Basilica Ioannis ad Lateranum. Hinc recolenda obiicitur picta Dei hominumque Matris Effigies "Romanae Portus securitatis", inde Cathedrae ecclesia Nostrae, omnium "urbis et orbis mater et caput ecclesiarum" eademque ordinationis Nostrae sacerdotalis ecclesia: utraque maiestate affluens et gratiâ tantae tamque praeclarae vetustatis. Certe, nisi Nos Romani Episcopatus permoveret officium, ipsa fidei pietatisque, qua incendimur, flamma Nos cogeret eiusmodi provehere ac participare sollemnia: coepimus equidem, et inceptum neutiquam deseremus, cum nihil habeamus antiquius, quam ut debita Virgini pietas Romanaeque Cathedrae studium in dilectis filiis ex Urbe Nostris, immo etiam in Christi fidelibus omnibus, cotidie magis floreant ac revirescant. Dolendum sane, hisce Apostolicae Sedis condicionibus prohiberi Nos quominus, decessorum Nostrorum exemplo, et munificentissime agamus et sacris ritibus praesentes adsimus: quae sane egregia eorum facta Pontificum in fastis Basilicae Lateranensis et templi S. Mariae in Porticu extant aureis veluti litteris inscripta.

At duplici alio, Venerabiles Fratres, aliquanto post fruituri sumus, ut nostis, celebritatis eventu, unde haec Alma Urbs communis fidei ac pietatis, itemque omnium hominum pacificationis fraternaeque populorum necessitudinis, quasi quoddam theatrum exsistet: de Anno Sancto intellegi volumus deque Missionaria Expositione, quam vocant, in Vaticanis hisce aedibus habenda. Atque iam nunc, magna cum animi iucunditate, videre propemodum videmur peregrinos undique huc, ad millia bene multa, confluere, et, admissa expiandi seseque Deo reconciliandi cupidos, paratosque vitam rectius sanctiusque in reliquum tempus traducere, Portam Sanctam catervatim ingredi, quam Nos eo consilio, pro vetere more institutoque, aperiemus, ut copiosiores redemptionis fructus gratiaeque in ipsos emanent atque effluant. Neque est ullo pacto dubitandum, quin iidem peregrini et fideles, quando, miro quodam complexu propositam, multiformem heroicamque adspexerint rec-

teque aestimaverint missionalium catholicorum operam — illorum missionalium, inquimus, qui, ut miserrimis fratribus in umbra mortis sedentibus caelestes eos luminum gratiarumque thesauros impertiant quibus heic affluimus, et patriae et suorum et vel ipsius vitae iacturam faciunt — iam se ad tanti apostolatus admirationem converti sentiant atque abripi et in promovendis sacrarum Missionum utilitatibus delectentur. Merito igitur vobiscum, Venerabiles Fratres, eam in spem erigimur, futurum, ut sacri istius piacularisque anni cursus sic ad regnum Dei proferendum pacemque inter homines conciliandam conferat, ut, optatissima Nobis ac precibus gemitibusque invocata Nostris, *pax Christi in regno Christi* opinione citius affulgeat.

Iam veniamus ad lectissimos viros duos, quos Romanae Purpurae honore dignos superius diximus, in amplissimum Ordinem vestrum cooptandos.

Hi sunt:

GEORGIUS GULIELMUS MUNDELEIN, Archiepiscopus Chicagiensis,

PATRICIUS IOSEPH HAYES, Archiepiscopus Neo-Eboracensis.

Quid vobis videtur?

Itaque, auctoritate omnipotentis Dei, sanctorum Apostolorum Petri et Pauli ac Nostra, creamus et publicamus S. R. E. Cardinales

EX ORDINE PRESBYTERORUM

GEORGIUM GULIELMUM MUNDELEIN,

PATRICIUM IOSEPHUM HAYES.

Cum dispensationibus, derogationibus et clausulis necessariis et opportunis. In nomine Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.

S. CONGREGATIO S. OFFICII.

SUBMISSIONIS DECLARATIO

RR. PP. A. Brassac et J. Ducher decreto Supremae Sacrae Congregationis Sancti Officii, feria IV die 12 decembris superioris anni 1923 edito, quo proscriptum fuit mandatumque ut in Indicem librorum prohibitorum referretur opus

cui titulus: *Manuel biblique ou Cours d'Ecriture Sainte à l'usage des Séminaires,* etc., se subiecerunt ac damnatum illud opus reprobarunt.[1]

Datum Romae, ex aedibus S. Officii, die 12 martii 1924.

Aloisius Castellano, *Supremae S. C. S. O. Notarius.*

SACRA CONGREGATIO CONSISTORIALIS.

Decretum de Processu Inquisitionum circa Promovendos ad Episcopatum.

Regulas apprime iustas iuxta Sacrorum Conciliorum et Romanorum Pontificum Constitutiones edidit Urbanus VIII pro conficiendis processibus inquisitionum circa eos qui ad regimen dioecesium et monasteriorum promovendi essent.

Sed, mutatis temporum adiunctis, et ad promovendorum idoneitatem et dignitatem agnoscendam suffecta praevia inquisitione secreta, solemnis duorum testium interrogatio, iuxta antiquas Constitutiones praescripta, supervacanea visa est; ideoque ex variis Summorum Pontificum decretis pluribus in locis abolita fuit. Quum tamen alicubi adhuc subsistat, ut unica ubique habeatur norma in re tanti momenti, Ssmus D. N. Pius PP. XI, praesenti Sacrae Congregationis Consistorialis decreto, statuit, ut, firma inquisitione secreta iuxta leges in singulis regionibus aut locis statutas, quae accuratissime erit semper perficienda, vetus duorum testium interrogatio, quam in sua Instructione particulari, die 15 maii 1591, Urbanus PP. VIII statuit, cesset nec amplius locum habeat.

Contrariis quibusvis minime obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 29 februarii 1924.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

† Raphaël C., Archiep. Thessalonicen., *Adsessor.*

[1] Circa hanc declarationem haec scribit R. P. Superior Generalis Societatis S. Sulpitii, H. Garriguet:

"Je renouvelle à Votre Sainteté le témoignage de soumission complète, filiale, confiante, exprimé par mes deux confrères, MM. Brassac et Ducher, au sujet de la décision du Saint-Office sur le *Manuel Biblique.* Nous ne faisons dans notre adhésion ni restriction ni réserve, en exprimant le vœu que Votre Sainteté y reconnaisse la sincérité de notre obéissance. Nous ferons dans le même sens l'éducation de nos Séminaristes, pour qu'ils apprennent de nous comment et de quel cœur ils doivent toujours suivre, coûte que coûte, la direction du Saint-Siège."

S. CONGREGATIO RITUUM.

DE VEXILLIS IN ECCLESIA ADMITTENDIS VEL BENEDICENDIS.

Postulantibus nonnullis locorum Rmis Ordinariis a Sacra Rituum Congregatione aliquam normam seu Instructionem circa vexilla in ecclesiis admittenda vel benedicenda, Sacra Rituum Congregatio, audito etiam specialis Commissionis suffragio, rescribendum censuit: "Ad mentem".

Mens est: "Quando insignia seu vexilla non pertineant ad Societates religioni catholicae manifeste contrarias, nec reprobata sint harum statuta, neque ipsa insignia seu vexilla aliquod emblema de se vetitum ac reprobatum praeseferant, in ecclesiis admitti possunt. Quum vero in favorem et obsequium eiusdem religionis catholicae pacifice postuletur supradictorum insignium seu vexillorum benedictio, haec concedi potest, adhibita formula *Ritualis Romani*". Atque ita rescripsit. Die 15 decembris 1922.

Hanc peculiarem Instructionem, ut ipsa cunctis locorum Ordinariis innotescat, Sacra eadem Congregatio evulgandam duxit, die 26 martii 1924.

✠A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

We publish in this issue the full Latin text of the Allocution of the Sovereign Pontiff made in Private Consistory on 24 March, 1924, creating Archbishops George William Mundelein of Chicago, and Patrick Joseph Hayes of New York, Cardinals of the Holy Roman Church.

The Public Consistory, held 27 March, witnessed the solemn conferring of the Red Birettum. Simultaneously with the conferring of cardinalitial powers the assignment of the Titular Roman Churches took place giving to His Eminence Cardinal Mundelein the title of Sancta Maria de Populo; and to His Eminence Cardinal Hayes the title of Sancta Maria in Via.

Later the two Cardinals received through the Segretaria di Stato *biglietto* of membership as follows: His Eminence Cardinal Mundelein assigned to the S. Congreg. de Propaganda Fide, de Seminariorum et Universitatum Studiis, and the Fabbrica di S. Pietro; His Eminence Cardinal Hayes assigned to the S. Congregatio de Propaganda Fide, S. Rituum, and de Seminariorum et Universitatum Studiis.

8 February: Monsignor David O'Leary, of the Diocese of Kerry, made Protonotary Apostolic *ad instar particip.*

14 February: The Most Rev. Pachal Robinson, O. F. M., made Consultor of the S. Congregation of Religious.

26 February: The Right Rev. Andrew Killian, Vicar General of the Diocese of Wilcannia-Forbes (Australia), made Bishop of Port Augusta (Victoria).

1 March: Monsignor John Barry, Administrator (Pro-Vicar General) of Melbourne, made Bishop of Goulburn (Australia).

4 March: The Most Rev. Paschal Robinson, O. F. M., made Consultor of the S. Congregation of Seminaries and University Studies.

7 March: Monsignor Gerald Murphy, of the Archdiocese of Halifax, made Protonotary Apostolic *ad instar participantium.*

10 March: Monsignor Michael Driscoll, of the Archdiocese of Halifax, made Domestic Prelate of His Holiness.

12 March: Monsignor James Edward Walsh, of the Foreign Mission Society of Maryknoll, made Prefect Apostolic of Kong Moon (S. Congr. de Prop. Fide).

Monsignor George Bouillon, of the Archdiocese of Ottawa, made Domestic Prelate.

17 March: Mr. Warren H. Cartier, of the Diocese of Grand Rapids, made Knight of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ALLOCUTION OF THE HOLY FATHER, POPE PIUS XI, 24 March, 1924, on the occasion of the creation of the Most Rev. George William Mundelein, Archbishop of Chicago, and the Most Rev. Patrick Joseph Hayes, Archbishop of New York, Cardinals of the Holy Roman Church.

SACRED CONGREGATION OF THE HOLY OFFICE announces the submission of the Rev. A. Brassac and the Rev. J. Ducher to the Congregation's decree of 12 December, 1923, proscribing the *Manuel biblique*.

SACRED CONSISTORIAL CONGREGATION publishes a decree relating to the investigation of those who are proposed for the government of dioceses and monasteries.

SACRED CONGREGATION OF RITES makes public an instruction on the question of the admission of flags into churches and the blessing of flags.

ROMAN CURIA announces officially some recent pontifical appointments.

BEATIFICATION AND CANONIZATION OF SAINTS.

The origin of beatification and canonization must be sought in the Catholic doctrine of the cult, invocation and intercession of th saints. While moral certainty of sanctity and possession of avenly glory may suffice for private veneration of saints, it cannot suffice for public veneration. The Church would honor the martyrs, but she does not therefore grant liturgical honors indiscriminately to all who have died for the faith.

The cult of confessors—i. e., those who died peacefully after a life of heroic virtue—is not as ancient as that of the

martyrs. It was in the last decades of the fourth century that confessors were first given public ecclesiastical honor. In the first century this custom spread everywhere. The so-called martyrology of St. Jerome contains the feasts of the Stylite Simeon, the hermit St. Antony and the Abbot St. Benedict. The reason of this veneration doubtless lies in the resemblance of the confessors' self-denying and heroically virtuous lives to the sufferings of the martyrs. Shortly after this bishops who were known for the sanctity of their lives, received honors after death, similar to those of the martyrs, for example, St. Basil (d. 379), St. Meletius of C. P. (d. 381), St. Hilary of Portiers (d. 367), St. Martin of Tours (d. 397), and others.

The honor decreed to martyrs and confessors by the bishops was given for the local territory over which the grantors held jurisdiction. It was only the Bishop of Rome's acceptance of the cult that made it universal. Abuses, however, crept into this form of discipline, resulting from popular indiscretions as well as from carelessness on the part of some bishops in inquiring into the lives of those whom they permitted to be honored as saints. Toward the close of the eleventh century the Popes found it necessary to restrict episcopal authority on this point and decreed that the virtues and miracles of persons proposed for public veneration should be examined in council, more particularly in general councils. As the decretal did not put an end to all controversy, and some bishops did not obey it in as far as it regarded beatification, Urban VIII published, in 1634, a bull which put an end to all discussion by reserving to the Holy See exclusively, not only its immemorial right of canonization, but also that of beatification.

Canonization creates a cult which is universal. Formal canonization occurs when the cult is prescribed in an explicit and definite decision, after due judicial process and the ceremonies usual in such cases. Equivalent canonization omits the judicial process and the ceremonies, causing some servant of God to be honored in the Universal Church who has been the object of veneration from a remote period, when his heroic virtues (or martyrdom) and miracles are related by reliable historians, and the fame of his miraculous intercession is uninterrupted. Many examples of such canonizations are to be

found in Benedict XIV's book on canonization: SS. Romuald, Norbert, Bruno, Peter Nolasco, Raymond the Unborn, John of Matha, Felix of Valois, Queen Margaret, King Stephen, Wenceslas, etc.

A. The Beatification of Confessors.

In order to secure beatification (the most important and difficult step in the process of canonization) the regular procedure is as follows:

1. The selection of a vice-postulator by the postulator-general of the cause, to promote all the judicial inquiries necessary in places outside of Rome. Such inquiries are instituted by the local episcopal authority.

2. The preparation of the inquiries (*processus*), all of which are carried on by the ordinary episcopal authority. They are of three kinds: Informative inquiries regard the reputation for sanctity and miracles of the servants of God, not only in general, but also in particular instances. Processes *de non cultu* are instituted to prove that the decrees of Urban VIII regarding the prohibition of public cult of servants of God before their beatification have been obeyed; they are generally conducted by the bishop of the place where the relics of the servant of God are preserved. Other inquiries are known as *processiculi diligentiarum,* and have for their object the writings attributed to the person whose beatification is in question; they vary in number according to the dioceses where such writings are found, and may not be judicially executed before an "Instruction" is obtained from the Promotor of the Faith by the postulator-general and by him sent to the bishop.

3. The results of all these inquiries are sent to Rome, to the Congregation of Rites, in charge of a messenger (*portitor*) chosen by the judges, or in some other safe way, in case a rescript of the Congregation dispenses from the obligation of sending a messenger.

4. They are opened, translated, if necessary into Italian, a public copy is made, and a cardinal is deputed by the Pope as *relator* or *ponens* of the cause, for all of which steps rescripts of the Congregation, confirmed by the Pope, must be obtained.

5. The writings of the servant of God are next revised by theologians appointed by the cardinal relator himself, author-

ized so to act by a special rescript. Meantime, the advocate and the procurator of the cause chosen by the postulator-general, have prepared all the documents that concern the introduction of the cause (*positio super introductione causae*). These consist of

(a) a summary of the informative processes,
(b) an information,
(c) answers to the observations or difficulties of the promotor of the faith sent by him to the postulator.

6. This collection of documents (*positio*) is printed and distributed to the cardinals of the Congregation of Rites forty days before the date assigned for their discussion.

7. If nothing contrary to faith and morals is found in the writings of the servant of God, a decree is published authorizing further action, i. e., the discussion of the matter of appointment or non-appointment of a commission for the introduction of the cause.

8. At the time fixed by the Congregation of Rites an ordinary meeting is held, in which this appointment is debated by the cardinals of the aforesaid Congregation and its officials, but without the vote or participation of the consultors, though this privilege is always granted them by rescript.

9. If in this meeting the cardinals favor the appointment of the aforesaid commission, a decree to that effect is promulgated, and the Pope signs it, but, according to custom, with his baptismal name, not with that of his pontificate. Thenceforward the servant of God is judicially given the title of "Venerable."

10. A petition is then presented, asking remissorial letters for bishops *in partibus* (outside of Rome), authorizing them to set on foot by Apostolic authority the inquiry (*processus*) with regard to the fame of sanctity and miracles in general. This permission is granted by rescript, and such remissorial letters are prepared and sent to the bishops by the postulator-general. In case the eye-witnesses be of advanced age, other remissorial letters are usually granted for the purpose of opening a process, known as "inchoative," concerning the particular virtues and miracles of the person in question. This is done in order that the proofs may not be lost, and such inchoative process procedes that upon the miracles and virtues in general.

11. While the Apostolic process concerning the reputation of sanctity is under way outside of Rome, documents are being prepared by the procurator of the cause for the discussion *de non cultu,* absence of cultus, and at the appointed time an ordinary meeting is held in which the matter is investigated; if it be found that the decree of Urban VIII has been complied with, another decree provides that further steps may be taken.

12. When the inquiry concerning the reputation of sanctity has arrived in Rome, it is opened, translated into Italian, summarized and declared valid. The documents *super fama* in general are prepared by the advocate, and at the proper time, in an ordinary meeting of the cardinals of the Congregation of Rites, the question is discussed: whether there is evidence of a general repute for sanctity and miracles of this servant of God. If the answer is favorable, a decree embodying this result is published.

13. New remissorial letters are then sent to the bishops *in partibus* for Apostolic processes with regard to the reputation for sanctity and miracles in particular. These processes must be finished within eighteen months, and when they are received in Rome, are opened and, by virtue of an equal number of rescripts, by the Cardinal Prefect translated into Italian, and their summary authenticated by the Chancellor of the Congregation of Rites.

14. The advocate of the cause next prepares the documents (*positio*) which have reference to the discussion of the validity of all the preceding processes, informative and Apostolic.

15. This discussion is held in the meeting called *Congregatio Rotalis,* from the fact that it is only judges of the Rota who vote. If the difficulties of the promotor of the faith are satisfactorily answered, the decree establishing the validity of the inquiries or processes is published.

16. Meanwhile all necessary preparation is made for the discussion of the question (*dubium*): Is there evidence that the venerable servant of God practised virtues, both theological and cardinal, and in an heroic degree? In the causes of confessors this step is of primary importance. The point is discussed in three meetings or congregations, called respectively, ante-preparatory, preparatory, and general. The first

of these is held in the palace of the cardinal relator of the cause, and in it only consultors of the Congregation of Sacred Rites are allowed to vote; the second takes place in the Vatican, and again only the aforesaid consultors vote, though on this occasion in presence of the cardinals of the Congregation of Rites, and with their chairman or prefect, presiding: the third is also held in the Vatican, and at it the Pope presides, and both cardinals and consultors vote. For each of these congregations the advocate of the cause prepares and prints official reports called, respectively, report, new report, final report, concerning the virtues, etc. (*positio, positio nova, positio novissima, super virtutibus*). In each case, before proceeding to the subsequent meeting, a majority of the consultors must decide that the difficulties of the promotor of the faith have been satisfactorily solved.

17. When the Congregation of Rites in the above described general meeting has decided favorably, the Pope is asked to sign the solemn decree which asserts that there exists evidence of the heroic virtues of the servant of God. This decree is not published until after the Pope, having commended the matter to God in prayer, gives his final consent and confirms by his supreme sentence the decision of the Congregation.

18. The miracles now remain to be proved, of which two of the first class are required in case the practice of virtues in heroic degree has been proved, in both ordinary and Apostolic inquiries or processes, by eyewitnesses—three, if the eyewitnesses were found only in the ordinary processes; four, if the virtues were proved only by hearsay evidence. If the miracles have been sufficiently proved in the Apostolic processes, already declared valid, steps are taken at once to prepare the documents with regard to miracles. If in the Apostolic processes only general mention has been made of the miracles, new Apostolic processes must be opened and conducted after the manner already described for proving the practice of virtues in an heroic degree.

19. The discussion of the particular miracles proceeds in exactly the same way and order as that of the virtues. If the decisions are favorable, the general meeting of the Congregation is followed by a decree, confirmed by the Pope, in which it is announced that there is proof of miracles. It must

be noted here that in the *positio* for the ante-preparatory Congregation there are required, and are printed, opinions of two physicians, one of whom has been chosen by the postulator, the other by the Congregation of Rites. Of the three reports above mentioned, and now also required, the first is prepared in the usual way; the second consists of an exposition of the heroic virtues of the servant of God, an information, and a reply to later observations of the promotor of the faith; the last consists only of an answer to his final observations.

20. When the miracles have been proved, another meeting of the Congregation of Rites is held, in which it is debated once, and only once, whether or not, given the approbation of the virtues and miracles, it is safe to proceed with the solemnities of beatification. If a majority of the consultors vote favorably, a decree to this effect is issued by the Pope, and at the time appointed by him the solemn beatification of the servant of God takes place in the Vatican basilica, on which occasion a pontifical brief is issued permitting the public cultus of the beatified person, now known as "Blessed."

B. The Beatification of Martyrs.

1. The causes of martyrs are conducted in the same way as those of confessors as far as the informative processes and those *de non cultu* and *ad introductionem causae* are concerned. But when once the commission of introduction has been appointed, they advance much more rapidly.

2. No remissorial leters are granted for Apostolic processes concerning the general reputation for martyrdom and miracles; the letters sent call for an immediate investigation into the fact of martyrdom, its motive, and the particular miracles alleged. There is no discussion of the general reputation for martyrdom or miracles.

3. The miracles are not discussed, as formerly, in separate meetings, but in the same meeting that deals with the fact and the motive of the martyrdom.

4. The miracles required are not those of the first class; those of the second class suffice; nor is their number determined. On some occasions the decision as to miracles has been entirely dispensed with.

5. The discussion as to martyrdom and miracles, formerly held in three meetings or congregations, is now usually conducted through a dispensation to be had in each instance from the Sovereign Pontiff, in a single Congregation, known as *particularis,* or special. It consists of six or seven cardinals of the Congregation of Rites and four or five prelates especially deputed by the Pope. There is but one *positio,* prepared in the usual way; if there be an affirmative majority, a decree is issued concerning the proof of martyrdom, the cause of martyrdom and miracles.

6. The final stage is a discussion of the security (*super tuto*) with which advance to beatification can be made, as in the case of confessors; the solemn beatification then follows.

Those proposed as coming under the definition of cases excepted by Urban VIII are treated in another way. In such cases it must be proved that an immemorial public veneration (at least 100 years before the promulgation, in 1640, of the decrees of Urban VIII) has been paid to the servant of God, whether martyr or confessor. Such a cause is proposed under the title of "confirmation of cult"; it is dealt with in the ordinary meeting of the Congregation of Rites. When the difficulties of the promotor of the faith have been satisfied, a pontifical decree confirming the cultus is promulgated. Beatification of this kind is called equivalent or virtual.

C. The Canonization of Confessors or Martyrs.

The canonization of confessors or martyrs may be taken up as soon as two miracles are reported to have been worked at their intercession, after the pontifical permission of public veneration as described above. At this stage it is only required that the two miracles wrought after the permission awarding a public cultus be discussed in three meetings of the Congregation. The discussion proceeds in the ordinary way; if the miracles be confirmed, another meeting *super tuto* is held. The Pope then issues a bull of canonization, in which he not only permits, but commands, the public cult or veneration of the saint.

It may be easily conjectured that considerable time must elapse before any cause of beatification or canonization can be computed, from the first steps of the information, inquiry

or process, to the issuing of the decree *super tuto*. This is especially true at present, when a great number of causes, new and old, are proposed for discussion before the Congregation of Rites. In the archives of the S. Congregation of Rites I have seen a large library of documents of "sleeping" causes, i. e., causes which for some reason were interrupted and not taken up again.[1]

F. G. H.

MARYKNOLL MISSION LETTERS. LI.

My soul hath thirsted for a strong and living God.
When shall I come and appear before the face of God?—Ps. 41.

The Psalms recited daily throughout the Catholic world reflect the seeking of our souls for God. They are the consecrated prayers of God's own choosing given man to offer Him. They echo all man's needs and cravings, the inmost thought and deepest feelings, the exulting joys, the peaceful musings, the sobering revelations of pain and sorrow, the yearnings of the soul for peace, forgiveness, light, and strength.

They also paint for us the picture of the pagan soul, the unrest away from God, the void and aching darkness of the heart that knows not God. We realize in hearing them the unity of mankind, despite the varying moods and habits and complexities of life. We see that God is All to all, that both the pagan and the Christian heart find nothing permanent and satisfying outside of God.

The Psalms put in pagan mouths the thoughts they cannot formulate which yet must certainly be there. Could the heathen but see his heart he would cry out with us: "My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? My tears have been my bread day and night, whilst it is daily said to me : Where is thy God?"

It is true the pagan does not show the depths of his misery. Neither does the Christian wear his greatest joys for all to stare at. Man in sorrow much more than in joy hides himself. Yet we have but to see the pagan in his daily life, the utter narrowness of outlook, the lack of hope and fear of threaten-

[1] Cam. Beccari in *C. E.: P. B.*, XV, 34; Fornari, *Codex pro Postulatoribus*.

ing woe, to understand the darkness of his soul. It is the shadow of death, the clouding of his simplest pleasures with an endless vista of eternal night. His tears are truly his daily bread, embittering and souring his brief day, while his soul insistent pleads, "Where is thy God?"

We who from birth have known the goodness of our God may never value at its worth the blessings of Faith until we probe the darkness of the pagan world, and the contrast will stimulate our sympathy and urge our zeal to "go before the face of the Lord to prepare His way, to give the knowledge of salvation to His people, to enlighten those who sit in darkness and the shadow of death."

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ABOUT ANNE CATHERINE EMMERICK.

Much discussion about the veracity of the widely read "Visions" of the stigmatic Augustinian nun Anna Katharina Emmerick has been aroused of late by literary and theological critics. The most pronounced opposition to accepting the chronicle of Clemens Brentano's journals in which he notes what he had gleaned from daily accounts during several years, taken down by him at the bedside of the saintly sufferer, comes from the Augustinian priest P. Humpfner in a volume published at Wurzburg last year. He finds numerous instances to indicate that Brentano made statements on his own account, imagined if not deliberately untrue.

Simultaneously a traveler in the Holy Land, Monsignor Richen, familiar with the topography and language of the countries described in the "Visions", publishes a book in which he notes a number of inaccuracies and contradictory statements which cast doubt upon accounts that claim quasi-supernatural sources of information.

To this adverse testimony may be added the critical and erudite judgment of Fr. Thurston, the English Jesuit, who has examined the reported manifestations of mystic influence and rejected much of the testimony as unhistorical and untheological, if we may use such terms in the case.

The learned editor of the (St. Louis) *Pastoral-Blatt* has cited different opinions on both sides, and leaves the reader to form his own judgment.

There is however another view of the matter. The Life and Passion of Christ, as well as the biography of this famed nun, are being widely circulated and read. No one will question the fact Brentano's reading has served to prompt virtuous living and a belief in high religious ideals. This it is likely to do also in the future. It is difficult to imagine that really harmful results could be attributed to the fact that some or even many of the statements related by Brentano as having been communicated to him by Anne Catherine Emmerick may be shown to be imaginings and historically untrue. The statements lacking critical verification may indeed be ranged among the legendary accounts that have their source in devout imagination, but without ceasing to confirm love of truth and virtue. Poetry is not all fact, nor does the chief test of virtue lie in the sincerity of belief based on historical data. Criticism has often less value in supporting truth than is found in simple faith or, if you will, credulity.

Allowing then that much of the account related by Brentano is apocryphal in the sense of the historian, we are by no means led to the legitimate conclusion that Brentano's poetic presentation is falsehood or that he meant to deceive. His whole life after his return to the Catholic Church, as well as his other writings, of an earlier and a later period, together with the very fact that he offered to devote himself to the service of the devout sufferer at Duelmen, indicate sincerity. He distinctly stated his aim to be conscientious in reporting what he heard and remembered, and eventually put into literary form. And this belief is quite compatible with occasional exaggerations, or with his writing to an overzealous young convert who was moved by his descriptions to seek peace in religious life without clear evidence of a vocation, that she should "not take as literal truth everything I have written". The confidence which Bishop Sailer and other eminent and trustworthy friends placed in him, and which permitted his daily attendance at the sickbed of the stigmatisée, are assurances that much, very much of what is contained in the "Visions" is a true and faithful report, whatever the imagination of the

reporter may consciously or unconsciously have supplied to make them appreciated by the reader. He accounts for some inaccuracies by her frequent spells of great suffering and exhaustion, which were known to everyone in contact with her, and which at times broke the connexion of her statements or made them indistinct. Brentano tells that often he went to Biblical experts, students of history and archeology, Jewish rabbis familiar with the customs of the rabbinical circles at the time of our Lord, and found that these unexpectedly confirmed odd statements made by the esctatic which had seemed to him at first unlikely and unintelligible. These avowals may be accepted without impairing the truth of his main work. Allowing that the reported descriptions of localities in the Holy Land often lack confirmation by the topographers, there are other indications of a knowledge of such localities, names, customs and characters which have been singularly confirmed by discoveries of the Palestine Exploration subsequent to their assertion in Brentano's account.

Taking then much of the "Visions", which, if they could be proved to be fraudulent, might lessen our belief in their historical accuracy, we have still a good deal not to be counted as pure invention. There is that in them which serves to increase our reverence and love of Christ, our respect for the stigmatisée. Her holy life and spirit of marvellous sacrifice as a victim of reparation for sin, her altogether consuming charity and sympathy with the sufferings of others, her penetration and spiritual insight which were nothing short of a miracle—these are facts and remain the source of lofty aspirations to sanctity and lead us to follow Christ in the way Scripture, tradition and devout imagination have pictured for us. Neither the stigmata nor the "Visions" are of determining value in the process of Beatification, which rests its conclusions solely on the evidence of facts that cannot be either denied or explained on other physical or psychological grounds. Meanwhile, since an "advocatus diaboli" is required to be active, just as he was when our Lord issued from the desert to begin His public mission, it is to be hoped that those who have heretofore profited by the "Life of Christ" made accessible to them through the poetical but for the most part elevating interpretations of Brentano, stirred thereto by the

holy nun, may not weaken in their devotion to the cause that promises a wider diffusion of her "Visions" as the result of her Canonization.

THE PARISH PRIEST OF THE CATHEDRAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

The REVIEW (March, 1924, p. 313) correctly states that, if a bishop himself retains the office of "Parochus" of the cathedral parish, he has also the concomitant obligation of offering the Mass for the people of that parish. The existence of that obligation is clearly inferable from a decision given 23 March, 1863, by the Sacred Congregation de Propaganda Fide to the Bishop of Dromore, Ireland, who at the same time held the pastorship of Newry, a parish of that diocese. The Congregation ruled that, if the bishop had not appointed a vicar to administer the parish of Newry, he would have to make provisions for one and through him discharge the obligation of saying the Missa pro populo.[1]

But another very pertinent question suggests itself here: Can the bishop retain for himself the office of "Parochus" of the cathedral parish, or, for that matter, of any other parish? It is the writer's opinion that there is only one answer to that question, and that is in the negative. A glance at canons 1409, 1410, 1411, n. 5, and 1415, § 3, will suffice to assure us that, if we have parishes (*sensu iuridico*), these parishes must be accounted ecclesiastical benefices. As a matter of fact Cardinal Gasparri has even said this in unequivocal terms, when he communicated to our former Apostolic Delegate, now Cardinal Bonzano, the decision of the Commission for the Interpretation of the Code concerning the canonical status of our parishes.[2]

Supposing then our parishes to be benefices, we next ask: Who can bestow them? And upon whom? No one will question the fact that our Ordinaries have the exclusive right to collate them, since local Ordinaries have the right, by presumption of law, to confer all non-reserved benefices, paro-

[1] Cf. *Coll. P. F.*, n. 1239.

[2] Cf. Communication of the Apostolic Delegation to our Ordinaries under date of 20 November, 1922.

chial as well as non-parochial, within their respective dioceses.[3] But as regards the person of the appointee, Can. 1437 makes a very categorical statement forbidding any collator to bestow a benefice upon himself: "Nemo potest beneficium sibi ipse conferre." The sources from which this canon is drawn—particularly C. 7, X, III, 7, and C. 3, X, v, 31—leave little room for doubt as to the real intent of this canon and its applicability to the matter under consideration. The former demands that there be a personal distinction between collator and conferee; the latter prohibits anyone who has the right to confer benefices to retain them for himself or for his own use. Equally apposite is the rubrical summary of C. 3, X, v, 31. It reads: "Habens subiectionem, seu collationem beneficii, illud pro suo usu retinere non potest, seu sibi conferre." The conclusion, therefore, seems inevitable, that no bishop may confer a benefice upon himself, or, what amounts to the same thing, no bishop may *now* retain for himself the office of "Parochus" either of the cathedral or of any other canonically erected parish.

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Resp. Responsible charge of a church with territorial limits, in which the pastoral care of souls is regularly exercised, constitutes a perpetual benefice. The legal disposer of such a benefice may not bestow it upon himself, since the very term benefice implies a distinction between the giver and the beneficiary.

But not only do the canons recognize at times a distinction between the person of representative authority and his official status;[4] they also distinguish various meanings of the term *Beneficium.* The Code, after defining the different classes of *Beneficia ecclesiastica,* notes that not all these, though indiscriminately called *Beneficia,* are so in the canonical sense and in practical application. "Licet aliquam cum beneficiis

[3] Cf. Can. 455, 1432.

[4] "In antiquo jure dignitas erat titulus beneficialis perpetuus cum praecedentia et aliquo jurisdictionis fori externi exercitio, in quo distinguebatur dignitas a personatu, et ab officio cui competebat specialis quaedam administratio vel quaedam administratio absque ulla jurisdictione aut praecedentia."—*Mement. Juris Can., Deshayes,* II, n. 739.

similitudine praeseferant, in jure tamen beneficii nomine non veniunt."

Among the so-called benefices which do not come under the law in the strict canonical sense is the income from a permanent canonical benefice, if temporarily diverted from its normal purpose to some legitimate need of the diocese in which it functions, with the understanding that it is to revert to its permanent or original source when the necessity or reason which called for the exceptional application of the beneficiary funds has ceased.

Allowing then that a parish church constitutes a benefice in the canonical sense, it does not appear to follow that the Ordinary is thereby prevented from legitimately applying the fruits of this benefice for a time to other purposes which the good or the need of the diocese may demand. Under such needs must be counted in the first place the adequate support of the chief pastor, without which he cannot properly exercise his jurisdictional functions. Among these functions is the disposal of benefices in the form of *Commenda temporaria,* by which a title is created for the transfer of the income from a benefice for the temporary needs of the episcopal cathedra. The Ordinary's adoption of a parish is not, and cannot legitimately be, an act with title in perpetuity, so as to insure its continuamce for his successors or in case a benefice is created for the support of the bishop by adequate cathedraticum or otherwise as through bequest. "Propter perpetuitatis defectum Commenda temporaria, praescindendo utrum haec secumferat participationem potestatis ordinis aut jurisdictionis. subditur declaratio: id est concessio legitima redituum alicujus ecclesiae alicui facta, ut plurimum personae in dignitate constitutae, ita ut eo deficiente quâ subjecto reditus ad ecclesiam revertantur."[5] This refers to the exceptions in the law which are meant to serve the practical needs of church administration. "Licet aliquam secundum diversas citati clausulas cum beneficiis similitudinem praeseferant (et hoc est motivum utilitatis quoad hunc canonem) tamen in jure canonis beneficii nomine non veniunt."[6]

[5] *Comment. Jur. Can.*, P. Alb. Blat, O.P., Tit. XXV, n. 307.
[6] Ibid.

This seems to us the legitimate interpretation of the action of some Ordinaries both in America and in Ireland who reserve to themselves the administration of certain parochial benefices within their jurisdiction, providing for the adequate pastoral care of the churches through vicars while the need of episcopal support lasts.

It may be objected that this interpretation of episcopal authority is apt to lead to misuse by allowing the Ordinary to possess himself of diocesan benefices to an unlimited extent. But this abuse is forestalled by the canons which require that in every case of a *dismembratio* such as is here indicated (which differs from a *divisio beneficii* in the legal sense), or of any other notable interference with the rights and privileges of a canonical beneficiary, the Ordinary must show good reason, that is, such a reason as would stand a juridical test, for his act; otherwise the title becomes null and void.

Canonists may differ on this interpretation.

APPLICATION OF MASS AT A PRIVILEGED ALTAR.

Qu. May the indulgence of a Privileged Altar granted on All Souls' Day (2 November) and during the Forty Hours' Prayer, be applied to several or to all the souls of the faithful departed?

Among the conditions prescribed by Pruemmer, in his *Vade Mecum Theologiae Moralis,* is the following: "Ut Missa et indulgentia debeant applicari pro uno eodemque defuncto".

Resp. According to the new Code of Canon Law every Mass said on All Souls' Day enjoys the privilege of the plenary indulgence accorded to Masses celebrated at an "altare privilegiatum".

Likewise every altar in a church during the time that the Forty Hours' Devotion is held therein. (Can. 917 § 1 and § 2.)

Since the fruits of the Holy Sacrifice admit of different ways and degrees of personal application, it is possible to unite two or more separate intentions in the act of offering. All the members of the Church living and dead partake of the fruits continually produced by the perpetual continuation of the Sacrifice of the Cross for the redemption and sanctification of men. Those who assist in person or by proxy at the Mass and unite their intentions with those of the sacrificing priest,

obtain a special fruit, as indicated by the offering in the Canon of the Mass for all "qui tibi offerunt pro se suisque omnibus". For the priest who celebrates there is a further particular fruit as the agent of the Divine Mercy. Finally there is the ministerial fruit which goes to those for whom the celebrant desires in a particular manner to apply the propitiatory, satisfactory, or impetratory effect of the solemn act of worship.

This fourfold fruit indicates that the special indulgence attached to the oblation may be reserved to one or other of those who participate in the sacred offering. Whilst the application of the Mass and the gaining of the indulgence cannot be separated, the former is larger in its scope, and embraces, besides those specially benefited by the indulgence, other souls by way of intercession.

Whilst therefore several or many souls may participate in the propitiatory and intercessory benefits of each Mass, the indulgence of the privileged altar goes to one soul only to which the celebrant directs his particular intention to that end. It is in this that the privilege finds its practical application and a *conditio sine qua non* of the privileged altar concession. If then a priest has pledged himself to say a Mass at a privileged altar with a view of procuring the plenary indulgence, he fails to satisfy the obligation by saying a Mass at another altar not privileged.

The decisions of the S. Congregation of Indulgences in this matter may be summed up as follows:

1. The plenary indulgence of the privileged altar requires that the application be made to one person, whether the Mass is offered for that person only or for others besides the soul for whom the indulgence is intended. (S. C. Indulg., 19 December 1885, and 25 August 1897; confirmed 23 January 1901).

2. It is not permitted to make the plenary indulgence attached to the privileged altar a reason for accepting a larger stipend for the Mass. (S. C. Indulg. 19 May, 1761).

3. If for any reason the indulgence of the privileged altar is neglected ("non lucretur"), the priest does not satisfy the obligation incurred by him by applying another plenary indulgence with the same intention but not at a privileged altar.

Of this matter Fr. Pruemmer writes: "Utrum qui . . . quacumque ratione indulgentiam altaris privilegiati non lucretur, possit satisfacere applicando aliam indulgentiam plenariam defunctis pro quibus ad altare privilegiatum celebrare debuerat?—Negative. Ita S. C. I. 2 Maii 1852 (*Decr. auth.* n. 367 ad 2). Haec declaratio servanda est, quidquid alias die 22 Febr., 1847, respondit eadem congregatio pro casu particulari, uti explicit ipsa 24 Jul. 1885. Unde opposita sententia ante has sententias probabiliter vera jam non videtur tuta esse in praxi". (*Manual. Theol. Moralis*, III, n. 565.)

The practical question may be asked, how a priest is to make satisfaction if, whilst he failed to say the promised Mass at a privileged altar, he actually offered it in behalf of that soul for which the plenary indulgence was intended. The answer is that he is obliged to say another Mass at a privileged altar with the intention of obtaining the indulgence in favor of the neglected soul. He may, however, apply the secondary fruit of the Mass to another intention, for which he has received a stipend, since he has already satisfied justice by the former Mass, though he failed to apply the indulgence.

MAY THE PASTOR HABITUALLY DELEGATE THE MISSA PRO POPULO?

Qu. There has been much discussion in our neighborhood with regard to a certain phase of the application of the Missa pro Populo, and I ask you to kindly give the correct version.

A pastor and his assistant alternate on Sundays in saying the early and late Mass. The late Mass is a Missa Cantata, the parish Mass. The pastor realizes the obligation of saying the Missa pro Populo, yet feels satisfied if another fulfils the obligation. Can he have the assistant every other Sunday say the Missa pro Populo, or must he personally say his Mass for that intention unless prevented, e. g. by serious illness? MIDWEST.

Resp. The obligation of the Missa pro Populo is for the pastor a personal one, which cannot be habitually delegated so long as he is not legitimately prevented from saying it.

THE SIGN OF THE CROSS AT THE GOSPEL.

Qu. When reading the Gospel on Sundays to the people, is it proper, at the beginning of the reading, to make the small sign of the cross (forehead, mouth, breast)?

Is it permissible to give the blessing with the hand after finishing preaching?

Resp. The preacher who interprets the Gospel at Mass begins by signing himself with the cross in imitation of the celebrant on forehead, mouth, and breast, when he reads that Gospel to the faithful. It is not a liturgical prescription, as it is for the celebrant; but, like the interpretation itself of that Gospel, an indication of what is becoming. "Signando seipsum Christi benedictionem postulat hanc applicari sibi, ut ipse doctrinam evangelii confiteatur ore ac servet in corde, ut eam voluntate et opere executioni mandet."[1]

There is no rule prescribing a blessing at the end of the sermon. Ordinarilly it would be quite proper so to end the act of Gospel interpretation.

COMMUNION TO THE SICK IN HOSPITALS.

Qu. When Holy Communion is given to the sick in a hospital is it necessary to say all the prayers of the Ritual in the room of each patient, or may the prayers be said in the corridor and only the form of Communion be said in each room?

If Communion is to be given on several floors, what rule is to be observed? CANADENSIS.

Resp. An answer to the above question is given by the Roman *Ephemerides Liturgicae* (VII, 1893, pp. 554-556) and cited by Van der Stappen in his *De Administratione Sacramentorum* (Qu. 213 ad 2) as authoritative. We translate: "When Holy Communion is given simultaneously to a number of the sick in hospitals or infirmaries, it is undoubtedly lawful to say the prescribed ritual prayers and perform the pertinent ceremonies once for those in the same room who receive 'ex devotione', provided they all can see or hear the priest who adminsters the sacrament. In this case he merely repeats for

[1] Callewaert, *Caeremoniale*, p. 91, not. ad 120, Lectio Evangelii.

the individual sick the form *Corpus Domini nostri,* etc. in giving Communion."

The condition here required is that the sick in the room can see or hear the priest when he performs and recites the preliminary ceremonies and prayers prescribed by the ritual for communicating the sick. Otherwise, "No matter how large the number of sick persons to be communicated, the priest may not omit the prescribed prayers and ceremonies for each one individually, since neither the Ritual nor any authoritative decree permits the omission of these parts. The devout priest intent on edifying the faithful will not deem it a hardship to carry out in detail all that is required by Holy Mother Church, no matter how often he has to repeat the prescribed rite, for this is not only due to the sick who are to be comforted, but also demanded by reverence for the Most Holy Sacrament" (Ibid.).

The question is sometimes asked whether the celebrant of Mass in a hospital chapel may take Holy Communion or Viaticum at the Mass to the sick in their rooms.

The Sacred Congregation answers the question to the effect that this is lawful only when the celebrant remains within sight of the altar of the Mass. "An tempore Sacrosancti Missae Sacrificii, in administratione Viatici, praesertim in exnodochiis, liceat ab altare recedere usque ad aegrotorum lectum, recitando interim psalmum Miserere, ut fieri solet extra Missam? S. Congr. respondendum censuit: *Negative* quoad psalmum Miserere recitandum. Insuper animadvertendum quod si celebrans pro Viatici administratione intra Missam altare e conspectu suo admittat hanc administrationem non licere."

We can imagine circumstances when imminent death would for the moment urge the celebrant of Mass to interrupt the sacred act to give Viaticum, but in no case is reverence for the Supreme King's Real Presence to be set aside by the official minister simply because it saves time or suits the priest's convenience. His business no less than his privilege is service and reverence, which he is bound by his vows both to offer and to teach.

DOES MATRIMONIUM RATUM BEGET CANONICAL AFFINITY?

Qu. Canon 97 of the new Code says that affinity arises from a valid marriage and it makes no difference whether it be only a *matrimonium ratum* or also *consummatum*. Has there not been some change made in this ruling within the last few months? It seems to me that I saw not so long ago a decision which held that *matrimonium ratum* was no longer a cause of affinity. If you could straighten me out in this regard I would be very grateful.

Resp. Before the publication of the Code, the impediment of affinity was based on the carnal relation, whether licit or illicit. Canon 97 effects a change in this legislation, basing the impediment on valid marriage, whenever "ratum" only or "ratum et consummatum," thus bringing the Church's discipline into harmony with the Roman law.

The difficulty which troubles our correspondent concerns the interpretation of Canon 97 with regard to marriages contracted in infidelity or by baptized persons with infidels, on the hypothesis that the Sacrament of Matrimony is not present in these marriages.

Canon 97 reads: Affinity arises from valid marriage, whether "ratum" only or "ratum et consummatum". Canon 1015, §§ 1-3, however, seems to confine the word "ratum" to marriage between baptized persons, and applies the word "legitimum" to the marriage of unbaptized persons. Hence it would appear that affinity arises only from Christian marriage, and that infidels are not bound by the impediment of affinity in the canonical sense. It would only arise when both the parties were baptized, not if one were converted; or if a Catholic contracted marriage with an infidel with a dispensation from the impediment of disparity of worship. This interpretation, confining the impediment to marriages in which both parties were baptized, is followed by Cerato, 127 s; Genicot, II-505; Toso-*Comm. Min.* ad Can. 97; De Smet, 613.

The opposite interpretation, which holds that a valid marriage even in infidelity gives rise to the impediment, has also strong proponents, e. g., Chelodi—99; Blatt, III-475. Their position is presented by the writer in the *Mon. Eccl.*, April, 1924, p. 49. "The mind of the legislator in Canon 97 evidently emphasizes the 'valido' rather than the 'rato', men-

tioned here not in opposition to the 'legitimum' of Canon 1015, but only in connexion with the 'non-consummato'. The ecclesiastical law takes no cognizance of the individual marriages of infidels before the conversion of at least one party to the faith, in which case it deals with the marriages of infidels by the same laws that it follows in the marriages of the faithful, with the exception of the Pauline privilege. It was not, then, to be expected that an explicit mention of "matrimonium legitimum" should be made in Canon 97, which already included it, inasmuch as it is a "matrimonum validum".

This difference of opinion indicates a vagueness in Canon 97 and the need of an authentic interpretation, which we believe has not yet been given.

Ecclesiastical Library Table

I.

RECENT THEOLOGY.

Although the theory of the essence of the Mass proposed lately by Fr. de la Taille in his *Mysterium Fidei* has aroused considerable interest among theologians,[1] very scant notice has been given to other opinions championed by the learned Jesuit in his monumental work. A brief account of some of these views may be of interest.

Fr. de la Taille holds (*Elucidatio 35*) that for the validity of the consecration in the Mass besides the words, "Hic est calix sanguinis mei", some other words are necessary to demonstrate the *sacrificial* purpose of transubstantiation—e. g. those of the Roman rite, "qui pro vobis et pro multis effundetur" etc. For, he argues, the change of the bread and wine into the Body and Blood of Christ is primarily a *propitiatory sacrifice*, and hence the essential form must necessarily express the idea of immolation. The clause *qui pro vobis*, etc., while explicity signifying the sacrificial shedding of Christ's Blood, implicitly denotes the sacrifice of His Body, inasmuch as the shedding of blood implies the bleeding of the body. Accordingly, if a priest in pronouncing the words of consecration over the host should have the intention of not saying the *qui pro vobis* etc. over the chalice (and *a fortiori* if he should intend entirely to omit the consecration of the wine), he would not effect the transubstantiation of the bread. Moreover, Fr. de la Taille holds with Scotus and many others that the words "Qui pridie . . . Simili modo," or some similar words narrating the institution of the Holy Eucharist by our Divine Saviour are essential for valid consecration. For every sacramental form must objectively designate the effect intended. But without this antecedent narration the form of consecration does not indicate that "corpus meum". . . "sanguinis mei" refer to the Body and Blood of Christ.

Fr. de la Taille strongly emphasizes the dependence of the other six Sacraments on the Holy Eucharist. None of the

[1] Eccl. Review, Nov. 1923.

other Sacraments, he claims, possesses the power to confer sanctifying grace unless the recipient has at least an implicit desire of the Holy Eucharist (*Elucid.* 47). He argues thus: the Eucharist alone has for its proper effect the participation of the supernatural life of Jesus Christ—i. e. sanctifying grace. The other Sacraments have as their proper effect something which is at least formally distinct from sanctifying grace. For example, Penance has as its special purpose the remission of sin which in itself differs from the infusion of sanctifying grace, although, in the present order, the latter is always joined to the former. Accordingly, in order to derive sanctifying grace from the other Sacraments, the recipient must at least implicitly desire that Sacrament which by its specific nature confers sanctifying grace—i. e. the Holy Eucharist. Fr. de la Taille develops this conclusion particularly in regard to Baptism, which as its special end produces the death of sin, while through the desire of the Holy Eucharist that necessarily accompanies the reception of Baptism it effects the life of grace (*Elucid.* 46). Hence it follows that the reception of the Holy Eucharist, at least in desire, is absolutely necessary for all as a means to salvation (*Elucid.* 49).

In support of these views which to many may seem to exaggerate the importance of the Eucharist, Fr. de la Taille cites St. Thomas,[2] St. Augustine[3] and other weighty authorities.

Another principle which Fr. de la Taille develops is that the Mass, since it is a public act, is primarily offered by the Church rather than by the individual priest (*Elucid.* 26). Hence, a priest who would positively exclude the intention of representing Christ's true Church in the celebration of Mass would not validly consecrate. Hence, too, the Apostles, although ordained to the priesthood at the Last Supper, could not validly celebrate Mass until after the descent of the Holy Ghost. For it was only after its animation by the Holy Spirit that the Church was constituted a living society, and consequently it was only after the advent of the Paraclete on the first Pentecost that the Church could exercise its principal function as an organized body—the offering of the Holy Sacrifice.

[2] *Summa,* P. III, Q. 79, a. 1, 3; Q. 80, a. 11.

[3] *De peccatorum meritis et remissione,* lib. I, n. 20 ff.; lib. III, n. 7, 8.

The theological justification of the Mass stipend offers no little difficulty. Of course, the stipend is given, not to *pay* for the Mass, but to contribute toward the support of the priest. Nevertheless, by the acceptance of the stipend a priest is bound in strict commutative justice to apply the special fruit of the Mass (*fructus medius*) according to the intention of the donor. How can this transaction be absolved from the guilt of simony, inasmuch as it seems to be the exchange of a natural benefit (the means of sustenance) for the supernatural fruits of the Mass? Fr. de la Taille briefly proposed a solution in *Mysterium Fidei* (*Elucid.* 27); but when exception was taken to his view by the Rev. E. Hocedez, S. J., in the *Nouvelle Revue Théologique* (December, 1922, and February, 1923) he contributed a lengthy exposition of his doctrine of the stipend to the *Gregorianum* (September and December, 1923). According to this explanation the donor of the stipend presents it as an *oblation* to Almighty God to be offered in conjunction with the Divine Victim of the Sacrifice. After the celebration of the Mass the priest has a right to that part of the oblation which is adapted to his needs (i. e. the pecuniary stipend), just as under the Old Law the officiating priest had a right to partake of the animal victims offered in sacrifice.

Thus the priests of the New Testament, like those of the Old, "live by the altar". The stipend is given by the donor to God, and by Him to the priest. Before celebrating the Mass, the priest is the depository of a gift intended for God, and like every other depository is bound in strict justice to present the deposit to the one determined by the depositor—in the present case, to Almighty God in conjunction with the Sacrifice of the Mass. Fr. de la Taille draws a parallel between the offerings (e. g. a sheep or a goat) given by the laity under the Old Law, the oblations of bread and wine presented to the clergy in the early days of the Church, and the present-day stipend.

The view advanced by Fr. de la Taille is not without difficulties, as is evident from the objections raised by Fr. Hocedez. Nevertheless Fr. de la Taille claims as its defenders Thomassin,[4] Bellarmine,[5] and even St. Thomas.[6] Moreover, it proves

[4] *De Oblationibus.*

[5] *De Missa,* lib. 2, c. 4.

[6] *Summa,* II–II, Q. 86, a. 2.

a most satisfactory explanation of the Mass stipend for the laity, and helps them to realize how intimately the donor of the stipend concurs in the celebration of the Mass.

Exception is taken to Fr. de la Taille's theory on the essence of the Mass by the Rev. J. Brodie Brosnan in the *Irish Ecclesiastical Record* for December, 1923. According to Fr. Brosnan—and he claims to be following the teaching of St. Thomas—the *offering* of the Divine Victim does not suffice to constitute the Sacrifice of the Mass (as Fr. de la Taille contends), but there must be also some mystical operation whereby the Victim is consecrated to God. What constitutes this *mystical operation* Fr. Brosnan does not clearly state.

A rather unusual view of the Mass is presented in the *Irish Ecclesiastical Record* for February and April of this year by the Rev. E. Leen, C. S. Sp. He starts with the principle that external sacrifice is only a sign or a symbol of internal sacrifice —i. e. renunciation of one's own will and submission to the will of God. The person or persons whose internal dispositions are signified by the external or objective victim, Fr. Leen designates as the *subjective* victim. In the Mass, the objective Victim is the real Body and Blood of Christ, while the subjective victim is His Mystic Body—i. e. the faithful united to Him by the bonds of charity. "Christ Himself in His individual Humanity was immolated on Calvary; His Church is immolated on the Altar."

Although Fr. Leen's second paper explains some of the difficulties engendered by the first, his views seem hardly reconcilable with the doctrine that Christ in His individual Humanity is the true and only Victim of the Mass as He was of the Sacrifice of Calvary. Fr. Leen seems to have confused the passive with the active coöperation of the faithful in the Mass. The Mass, it is true, is *our* sacrifice, in that we, as members of the Church, offer it, not in that we are offered.

The recent conferences held at Malines between a group of Anglicans under the leadership of Lord Halifax and several Catholic ecclesiastics headed by Cardinal Mercier, for the purpose of fostering the union of the Roman and the Anglican

Church have aroused no little interest both in England and on the Continent. The *Tablet,* representing the Catholic Church, and the *Guardian,* speaking for the Church of England, devote much space to letters and editorials on the question of Reunion. Even the *Civilta Cattolica* (2 February, 1924) finds the subject of sufficient importance for an article entitled "Alla Ricerca dell' Unità nella Chiesa Anglicana," in which the principal features of the reunion movement are presented. The chief Primate of the Anglican Church, Archbishop Davidson of Canterbury, has issued a letter to the metropolitans of his communion, discussing the possibility and the conditions of reunion, while several members of the English Catholic Hierarchy, including the Cardinal Archbishop of Westminster and the Bishops of Clifton and Salford, have devoted their Lenten Pastorals, partially or entirely, to the subject. Humanly speaking, however, there seems to be no possibility of corporate reunion at present. On the one hand, Anglicans as a body consider reunion as attainable only through mutual compromise and concession, even in doctrinal matters. It seems impossible for them to conceive the doctrines of Papal supremacy, infallibility, the invalidity of Anglican Orders, as anything more than disciplinary measures which may be discarded or modified to procure the boon of reunion. On the other hand, Catholics can admit no mode of reunion save that of absolute submission to the See of Peter, whose solemn decisions in matters of doctrine are immutable. And so, as Mgr. Moyes says in the *Tablet* (5 January, 1924), once the main point at issue (the Roman Primacy) is reached, a deadlock inevitably ensues, which will remain as long as the spirit of non-submission and essential Protestantism is maintained within the Anglican Church.

The current year has witnessed the inception of a quarterly periodical published at the University of Louvain, entitled *Ephemerides Theologicae Lovanienses.* This publication does not claim to be the official organ of the great Belgian University, but aims at providing members of the faculty and professors of other colleges with an opportunity of propounding their views on present-day questions of theology and canon law. The first number contains an article on miracles,

their possibility, cognoscibility, and probative force, by Bishop Janssens, O. S. B. The learned author shows an extensive knowledge of writings both for and against the Catholic doctrine of miracles. The Rev. E. Van Roey contributes a paper entitled "De Charitate Forma Virtutum"—a lucid explanation of St. Thomas's teaching on the relations of charity to the other supernatural virtues. Charity, according to the Angelic Doctor, is the *form,* not essential or intrinsic but extrinsic, of the other virtues, in as far as it directs them to its proper object—God, the supreme and absolute good. Fr. Van Roey argues, against Dr. Ernst and other theologians, that the presence of *habitual* charity in the soul is not sufficient to direct the acts of the other virtues to God and render them supernaturally meritorious, but that the *act* of charity is also necessary. Another article worthy of note in this new periodical is a profound discussion, by the Rev. J. Bittremieux, on the nature of the divine maternity.

The words with which our Blessed Saviour concludes His Eucharistic sermon: "It is the spirit that quickeneth, the flesh profiteth nothing" (John. 6:64), have received many and diverse interpretations from both Catholics and non-Catholics. The latter use this text as an argument against the Real Presence. The former see in these words of Christ a rebuke of the grossly carnal sense in which the Jews understood His promise to give His flesh as food;[7] or they interpret the expression as meaning that the flesh of Christ is productive of grace only in as far as it is united to His soul and divinity.[8] Another interpretation, however, is proposed by the Rev. L. Tondelli, S. J., in *Biblica* for September, 1923. He connects this text with verse 52: "The bread that I will give is my Flesh *for the life of the world.*" In this text Fr. Tondelli sees an allusion to the Sacrifice of the Cross, similar to that of the Synoptic text, "This is my Body *which is given for you*". The concluding words of the Eucharistic sermon according to this interpretation have the meaning: "My flesh is of profit, only in so far as it is supernaturally vivified by the Cross—

[7] Le Camus; Ballerini.

[8] Knabenbauer.

in so far as the spirit of love for mankind will prompt me to sacrifice it for the salvation of souls".

Fr. Lattey, S. J., is continuing his articles on Pauline theology in the *Verbum Domini*.[9] The January number contains an exposition of St. Paul's teaching on original sin. That the Apostle taught all men to have been formally constituted sinners by the disobedience of Adam Fr. Lattey demonstrates, first, directly from the Epistles to the *Romans* (Chap. 5.) and Ephesians (Chap. 2), and, secondly, indirectly, from the impossibility of interpreting sin (ἁμαρτία), as St. Paul employs the term, in the sense of concupiscence. In the March number of *Verbum Domini*, Fr. Lattey discusses St. Paul's doctrine of justification—that man is justified by dogmatic (intellectual), living faith, not by works that are not informed by faith.

What is meant by a religious vocation? Some modern writers, e. g. Pruemmer,[10] while admitting the necessity of a *special* divine vocation for the priesthood, teach that for the religious life a *general* vocation suffices—i. e. the universal invitation to practise the counsels which is contained in the Gospels and which all can read or hear. The Rev. J. Raus, C. SS. R., writing in the *Nouvelle Revue Théologique* (January and February 1924) defends the view that for the religious life, as for the priesthood, a *special* vocation is needed —i. e. an extraordinary interior grace given to a particular individual and urging him to embrace the state of religious perfection. Fr. Raus adduces in support of his opinion the authority of St. Thomas, St. Alphonsus, and the new Code. He makes it clear, however, that this special vocation does not necessarily include sensible attractions or quasi-inspirations—a doctrine that has been erroneously attributed to St. Alphonsus.

The subject of Spiritism, and Hypnotism is engaging the attention of German theologians. The Rev. J. Bessner, S. J., in *Stimmen der Zeit* (Oct.-Nov. 1923, Feb.-March, 1924)

[9] Cf. ECCL. REV., Nov. 1923, Library Table.
[10] *Manuale Juris Canonici*, q. 200.

and the Rev. N. Brühl, C. SS. R., in the *Linzer Quartalschrift* (1924, No. 1), arrive at the same general conclusion—that the proofs adduced for the preternatural character of spiritism are not of a sufficiently scientific nature to produce conviction. The tendency of the German Catholic writers on this subject seems to be to relegate spiritistic phenomena to the realm of fraud.

An article on the teaching of St. Ignatius of Antioch concerning the Holy Eucharist—"Die Eucharistielehre des Heiligen Ignatius von Antiochien"—appears in the *Linzer Quartalschrift.* (1923, No. 4). The contributor, Dr. Scherer, demonstrates by a number of quotations that the great Saint and Father of the Church unhesitatingly taught the doctrine of the Real Presence and the Eucharistic Sacrifice.

An historical account of the Trinitarian and Christological terms "Perichoresis," "Circumincessio," and "Circuminsessio," is contributed to the *Zeitschrift für Katholische Theologie* (1923, No. 4) by the Rev. A. Deneffe. "Circumincesssio," he tells us, is preferable to "Circuminsessio," which probably originated as a mistaken spelling of the former.

A book by the Rev. H. Dieckmann, S. J., on the Constitution of the early Church—*Die Verfassung der Urkirche* (Berlin, 1923)—presents in a clear and logical manner the historical proofs for the primacy of the Roman Pontiff.

A book entitled *Les Faits de Lourdes et le Bureau des Constatations* by Dr. A. Marchand, Vice-President of the medical bureau of Lourdes, has recently made its appearance (Téqui, Paris, 1923). The author describes in detail the scientific accuracy and prudence with which the cures of Lourdes are examined. This caution, at least in some cases, gives assurance that a true miracle has taken place.

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II.

RECENT HAGIOGRAPHY
(Religious Biography).

La Vierge Marie by the abbé L. Garriguet,[1] although in its fifth edition, and without any change or additions since its earlier appearance before the war, is a life of Our Blessed Lady which is not likely to lose its value in coming years. Written originally for the instruction of theological students in the seminary, it contrasts, in mode of presentation and contents, with the numerous devotional lives of the Blessed Virgin, by its insistence on dogmatic and historic truth as a basis of the devotion which Catholics pay to the Mother of Christ. This insistence on the doctrines and facts of faith greatly strengthens the Catholic sentiment expressed in the eulogy of the Church, " Beata es virgo Maria et omni laude dignissima ". Setting aside the play of the imagination, the author surveys, with the practical purpose of establishing a solid basis for Marian devotion, the titles of her predestinaton in the scheme of Redemption; the part she played in the life of Christ on earth and in the lives of His followers in the Church; and lastly the influence she exercises in heaven upon the hearts of men by elevating the ideals of womanhood, motherhood, and filial attachment. The author, as superior of the seminary and spiritual guide, in his other writings on the Sacred Heart, the life of the soul after death, and the methods of Catholic devotion, evinces a deep and rational insight into the needs of a more solid devotion than that which rests on sentiment inspiring chiefly external practices. Less pretentious in its aim at practical exposition is a popular series of some twenty brief reflections on the prerogatives of Our Blessed Mother, by Fr. Krull of the Congregation of the Most Precious Blood.[2]

The Gospels say but little of St. Joseph, Spouse of Our Lady. Apocryphal tradition is at best suggestive of a few details that have no dogmatic value. Yet the relations which

[1] *La Vierge Marie.* Sa prédestination — Sa dignité — Son Intercession—Son Culte. Par L. Garriguet, Ancien Superieur de Grand Séminaire.—Paris: Pierre Téqui. 1924. Pp. 460.

[2] *The Blessed Virgin Mary.* By the Rev. Vigilius H. Krull, C.PP.S. St. Joseph's, Collegeville, Ind. Pp. 93.

the office of Foster-Father of Christ and Spouse of the Immaculate Mother indicates are pregnant with truths and facts. These have enabled Fr. Alexis M. Lepicier, O. S. M., to make St. Joseph the subject of an extended course in his *Institutiones Theologicae* given to the students of Propaganda College at Rome. The lectures later on published in book form were translated into Italian. Their substance is here condensed into thirty-one considerations suitable for the month of March. They are largely Scriptural, since P. Lepicier finds abundant material in prophecy and Jewish law to show us what must have been the character and manner of life of St. Joseph. Needless to say, he safeguards Catholic dogma throughout his interpretations; which is a matter to recommend to preachers on the Saint, lest they be led into letting imagination and modern experiences enter into their reflections on the virtues and especially the trials of the great Protector of Mary and the Church.[3]

Among the most eloquent panegyrists of the great saints of the Bible, like St. Joseph and St. Paul, as well as of the representative leaders of the religious life in the Church, such as SS. Benedict, Bernard, Francis of Assisi, Teresa, Francis de Sales, and others, we have Bossuet, Bishop of Meaux. His pictures are not so much portraits as rather the embodiments of the principles of ascetical and mystical theology. For Bossuet was not only a powerful preacher, but also a theologian and philosopher, notably of history. His commentaries on the lives of the Saints lend themselves to illustration of both Christian doctrine and the exposition of that higher perfection which is the aim of the counsels in the religious life. Good examples of this are found in new translations entitled *Panegyrics of the Saints* by the Rev. D. O'Mahoney.[4] To these are added by way of contrast in method of treatment, but equally instructive, some portraits by Bourdaloue. The latter is essentially a preacher with the power not so much of interpretation as of moving eloquence.

[3] *Go to Joseph, our Unfailing Mediator.* Considerations on the Life and Virtues of St. Joseph, with Examples for Each Day of the Month. By the Very Rev. Alexis M. Lepicier, O.S.M. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 272.

[4] Kegan Paul, Trench, Truebner and Co. London; B. Herder Book Co., St. Louis.

Of quite a different type is a new biography of *Ignatius Loyola,* by Henry Dwight Sedgwick, who introduces his work as "an attempt at an impartial biography".[5] Whilst the author recognizes and frankly states that "Loyola's special distinction sets him apart from other men in that he is not only possessed of a genius for practical affairs, deep-seated piety, talents for meditation and contemplation, but also belonged to the little band of mystics, . . . that he was profoundly religious-minded . . . that he believed, not as a theory only but as a guide for living, in the controlling power of the universe by spirit . . . and that the true way to serve this spirit is to do what the Holy Catholic Church, Roman and Apostolic, may direct," he still misses the real motive power which controlled the saint's action and gave life to the organism of the Society of Jesus. Because Mr. Sedgwick can trace in the history of that organism certain imperfections due to individuals who acted in the consciousness of the strength of the body to which they belonged, he suspects that the germ of these imperfections belongs to the maker of the organism. This gives originality to his view, for the panegyrists of the Society eliminated, and its detractors, from 1595 to 1900, exaggerated and distorted these imperfections. The extremes furnish our author with the sense of impartiality. His candid repudiations of the old calumnies which assert that St. Ignatius or the Jesuit theologians ever taught that the end justifies the means; and his clear statement that they explicitly held the motto, as Fr. Canisius expresses it, "Let Truth and Simplicity be and remain our colors," are magnificent. But when his psychological diagnosis of the virtues of St. Ignatius leads him to hesitate about regarding them as the effect of a subtle pride, albeit sincere, or as the genuine humility which Christ's teaching and example present as our pattern, we begin to realize what his definition of religion actually confirms, namely that he gets the vision which accurately enough reflects the material outline of Catholic asceticism but without the interpreting light of its understanding. That light is obtained only in the Catholic faith. It alone enables the historian to sympathize with the justice, harmony and proportionateness of facts and laws, and with the spirit

[5] The Macmillan Co., New York.

of the hero whom he depicts. Mr. Sedgwick sees with the clear eye of the observer; but he looks through a dark glass, and the scene he describes, while it is accurate in its proportions, lacks the sunlight of faith which gives reality to the scene. He studies his subject as one might study the masterpieces of medieval art in our churches, or their storied windows, from the outside, whereas Canisius and Bartoli saw them from within; who perhaps less accurately and more enthusiastically interpret their mechanical relations, yet are better able to understand their meaning and purpose. When St. Ignatius tells us that he disliked the *Enchiridion Militis Christi* of Erasmus, he shows the keen sense of sympathy with the Church, which is a puzzle to our author or seems to him akin to the fanaticism of the extremists of the Reformers. The Christian faith engenders certain instincts, like motherlove, the absence of which hinders the non-Catholic from fully understanding the motives of the Catholic saints.

A story of saints who belong to the medieval period (sixth to twelfth century) and one which shows the influence of the Irish monks in the moulding of European civilization, comes to us through a translation of Father Louis Gougaud's work on the *Gaelic Pioneers of Christianity,* St. Columban, St. Fursan, St. Brendan, St. Gall, and others of Ireland's "doctissimi magistri". The interpretation is done in a way that helps the reader of the classics to realize how much our schools of learning to-day owe to the much-maligned monastic intitutions of the "Dark Ages" and to Irishmen above all others.[6] A similar office is performed in reference to a later age (1577 to 1684) by a new and corrected edition of Bishop Challoner's *Memoirs of Missionary Priests,* under the direction of Fr. Hungerford Pollen, S. J. The account includes more than two hundred priests and religious as well as laymen who suffered death for religion in the reign of Elizabeth. Besides the briefly told stories of martyrs, we have here a list of the names of notable Catholic confessors of the faith who escaped execution. Interesting historical details in this connexion are given about the trials and personal characteristics gleaned from such writers as Cornelius à Lapide, with abstracts of a

[6] Benziger Brothers: New York.

Letter by Henry Holland.[7] Separate from this excellent collection is a short *Life of the Venerable Philip Howard,* Earl of Arundel, telling the story of his childhood, life at the court and final imprisonment in the Tower, where he died in 1595. This story is written for the young.[8]

Whilst not strictly biographical, *St. Bernard's Sermons* (vol. II) for the seasons and principal festivals of the year, translated by a priest of Mount Melleray,[9] offer characteristic expressions of the laws that govern the aim at sanctity. The volume contains also the Life of St. Malachy and some panegyrics upon the great bishop which brought St. Bernard into close relations with the religious communities of Ireland.

A somewhat novel and wholly fruitful contribution to the interpretation of the life of St. Vincent de Paul comes from the Franciscan Herald Press (Chicago, Ill.) in a volume by Fr. Cyprian W. Emanuel, O. F. M., of Cleveland. It bears the caption *The Charities of St. Vincent de Paul,* and is an evaluation of his principles and methods of organization. The author throws into relief the saint's sociological and economic ideas, and points out their application to the work of associated charity, especially in our time and country. Not only members of charity organizations and religious communities, but also civic officials on whom the care of the destitute devolves in any way, are likely to derive wise counsel from Fr. Emanuel's book.

Just now, Blessed *Teresa of the Child Jesus* is the popular heroine among all classes recognizing the value of holy living and the power of intercession through prayer. An Irish nun at the Carmel of Kilmacud (Dublin) has translated Père G. Martin's treatise on The Spiritual Ways of Blessed Teresa under the title *The "Little Way" of Spiritual Childhood,* according to the Life and Writings of Bl. Thérèse de l'Enfant Jésus.[10] A poetic appreciation, though written in prose, is Fr. John P. Clarke's *Her Little Way,* in which Blessed Theresa of the Child Jesus is made the advocate of missionary interests. The object of the publication is to elicit aid in behalf of the

[7] P. J. Kenedy and Sons: New York.
[8] Benziger Brothers.
[9] Browne and Nolan: Dublin.
[10] P. J. Kenedy and Sons: New York.

formation of native clergy in missionary countries through the Society of St. Peter Apostle.[11] With a similar endeavor the Society for the Propagation of the Faith has published *Shower of Roses upon the Missions.* It forms a sort of posthumous biographical sketch in which a record is given of spiritual and temporal favors obtained through the intercession of "The Little Sister of the Missionaries" from 1909 to 1923.

Mention may fitly be made here of the new edition of the Roman Martyrology, which contains the *Officia novissima* of the Holy Family, of the Archangels Gabriel and Raphael, of St. Ephrem, St. Leo II, St. Gabriel of the Seven Dolors, St. Joan of Arc, and St. Margaret Mary on their respective dates. A few additions are made to the textual readings, to explain the titles of St. Joseph, St. Ignatius, and St. Vincent de Paul; transfers of some feasts are noted, and the latinity is somewhat improved. For the rest, there are no radical differences between this edition and the previous one of 1914.

There remains a considerable list of holy men and women founders or representatives chiefly of religious communities which might be ranged under the present category of our Library Table but which we must defer to a later number. We mention here only *The Holy Life of Catherine Emmerick* (English and German editions), by a nun of the Benedictine Convent of Clyde, Mo. It laudably seeks to further the presently pending process of canonization of the saintly Augustinian nun. Just as we are closing our list there comes to us a little book, *La Première Communion de Jeanne d'Arc,* which illustrates the preparation for First Communion, prayer and conduct during and after it, by the example of the heroic Maid of Orleans. (P. Lethielleux: Paris.)

[11] Benziger Brothers: New York.

Criticisms and Notes.

BEATI PETRI CANISII, SOCIETATIS JESU, EPISTULAE ET ACTA. Collegit et adnotationibus illustravit Otto Braunsberger, S.J. Volumen VIII. 1581–1597. Cum Approbatione Rvmi Archiep. Friburg. et Superiorum Ordinis. Friburgi Brisg. MCMXXIII. Herder et Co. Typogr. Edit. Pontif. Berolini, Coloniae, Monachii, Vindebonae, Londini et S. Ludovici. Pp. lxxi et 999.

With the eighth volume the history of the first German Jesuit and the apostolic regenerator of his country, after the humiliations of the so-called Protestant Reformation, completes for us the remarkable account of the life and times of Blessed Canisius, as it is told in his letters and the official acts in which he played a part. The field of his strenuous activity covers more than fifty years as teacher, preacher, missionary leader, writer, and spiritual director, within the order. In 1896 P. Braunsberger began the task of collecting, arranging and annotating the documents which were scattered in many libraries. It took thirty years of study and labor to complete the work. We have in the large tome before us the final acts and record of the death and bestowal in the tomb of the illustrious Jesuit saint; yet another volume remains to complete the picture by additions of the parts accidentally omitted or those calling for correction, and also indicating the bibliography to guide the student in tracing sources or supplementing details.

The correspondence, within a space of sixteen years, contained in the volume, gives us over three hundred letters of more or less important bearing, and with persons of note in every sphere of public and scholastic life. These illustrate in many cases the saint's character, and give a vivid picture of the time and incidentally of persons like Claudius Aquaviva, Cardinal Sirletus, and actors in the political history of the day, like the Dukes of Bavaria. More than half the material is here published for the first time, and from sources very difficult of access.

I have said that some of the letters and documents throw fresh light on important figures of contemporary history. There are others that enrich our knowledge of well known figures like St. Charles Borromeo, St. Francis de Sales, Ottavio Pallavicino, with whom Canisius exchanged letters during the last seventeen years of his life.

What he accomplished is plainly written here. But P. Braunsberger also corrects numerous errors on the part of those who have written about Canisius either as hostile critics or by way of ex-

aggerating his activities in certain directions and claiming association which has no basis in fact. Thus the author shows that the supposed interference of Canisius in political matters charged against him while in Switzerland is an invention contradicted by the official documents; that certain chronicles attributed to him are wholly spurious, while other writings, long forgotten or misnamed and credited to alien sources, are his work. Of these writings by Canisius, Cardinal Baronius wrote as early as 1589 in his Annals that they exhibit the profound erudition and solid piety of a writer whose praise was already in the mouth of men in every part of the world.

That the editor of the *Epistulae et Acta* has done his work with the scrupulous attention, thoroughness and systematic care which distinguish German scholarship, need hardly be emphasized. The introductory survey and chronological index make it easy to trace every detail of the history in its proper connexion. With the supplementary volume, which we trust may soon be obtainable, another great archway will be completed in the edifice that represents the monumental history of the Society of Jesus, and of the critical period of the so-called Reformation, with its true setting in the revival of scholastic discipline and religious reorganization as proposed by the Council of Trent.

STUDIES ON GOD AND HIS CREATURES. By Joseph Rickaby, S.J. Longmans, Green and Co., London. 1924. (Pp. vii—205).

In the preface to his translation or rather adaptation of the *Contra Gentiles* which was issued in a single sumptuous folio in 1905, under the title *God and His Creatures,* Fr. Rickaby remarks that there are two ways of behaving toward St. Thomas's writings, analogous to two several treatments of a church still standing, in which the saint might have worshipped. "One way is to hand the edifice over to some Society for the Preservation of Ancient Monuments: they will keep it locked to the vulgar, while admitting some occasional connoisseur: they will do their utmost to preserve every stone identically the same that the medieval builder laid. And the *Opera Omnia* of St. Thomas, handsomely bound, may fill a library shelf, whence a volume is occasionally taken down for the sole purpose of knowing what St. Thomas said and no more. Another thirteenth-century church may stand, a parish church still in daily use; an ancient monument, and something besides; a present-day house of prayer, meeting the needs of a twentieth-century congregation; and for that purpose refitted, repainted, restored, repaired, and modernized; having had that done to it which its medieval architects would have done, had they lived in our time. . . . If St. Thomas's works are to serve modern uses,

they must pass from their old Latinity into modern speech: their conclusions must be tested by all the subtlety of present-day science, physical, psychological, historical, maintained wherever maintainable, but altered when tenable no longer. Thus only can St. Thomas keep his place as a living teacher of mankind." Fr. Rickaby himself chose the latter method. While usually keeping close to the original, he did not hesitate to eliminate certain paragraphs and even chapters where he deemed the line of thought or the selection of facts no longer tenable, and the error such as St. Thomas himself would have altered or omitted had he lived at the present time. Moreover, Fr. Rickaby enriches his translation with annotations which throw considerable light upon the text.

As the title indicates, the volume at hand is a collection of *Studies* in great part bearing upon the author's rendition of the *Contra Gentiles*. After the opening chapter, containing an analysis of Faith, the sequent studies are cast in the form of a dialogue between *Eumenes*, who acts as an objector, critic or querist, and *Sosias*, who stands as the defendant and therefore presents the author's position and on the whole interprets the mind of the Angelic Doctor. The topics discussed deal chiefly with arguments for the existence of God and the soul's immortality. There are other chapters on the divine immanence, on evil, and on the final end.

As those acquainted with Fr. Rickaby's translation of the *Contra Gentiles* are aware, he rejects, in the annotations, the present tenableness of the argument from local motion to the *primum movens immobile*. In the above *Studies* the grounds for that rejection are developed more at length.

On the whole his latest work is conceived somewhat in the spirit of the author's *In an Indian Abbey*. There is the same intuition of spiritual verities, the same keen dissection of theological proofs, the same impartial adjudication of argumentative values, and last but not least the same wealth of literary culture and genial humor—which on occasion does not refuse to utilize the pungency of a delicate irony—that characterize and lend a certain distinction to the typically Jesuit writer who is at once a philosopher and a litterateur. Students versed in Scholastic philosophy will get most from the book, but every educated person will be the stronger intellectually and spiritually from contact with these robust thoughts and refining conversations.

THE PAPACY. Papers from the Summer School of Catholic Studies held at Cambridge, 7–10 August, 1923. Edited by the Rev. C. Lattey, S.J. (M. A. Oxon.), Prof. Holy Script. St. Beuno's College, etc. 1924. W. Heffer and Sons: Cambridge, England; B. Herder Book Co., St. Louis, Mo. Pp. 257.

The English (Cambridge) Summer School of Catholic Studies is an institution somewhat different from our American Catholic Summer Schools in that it pursues a continuous method of apologetics, while at the same time it follows the lead of the Sovereign Pontiff in combating modern error. It thus makes an appeal to the nation to consider and reconstruct its moral and religious organism by a study of the fundamentals of Christianity with reference to present-day conditions in the intellectual and social world. The Bible Congress of 1921 had defined the religion of the Scriptures. Its spokesmen, Fr. Martindale, S. J., Monsignor William Barry, Fr. Knox, and their associates, had made the Catholic position in regard to the written revelation clear, and created a platform whereon the sincere followers of Christ, within and without the fold, might meet to understand each other. From the teaching of the New Testament, foreshadowed in the old Law, the person of the Messias came forth, securing the continuation of His mission and power through His Eucharistic presence as the central element of the organism of the Church. This was the main subject of discussion by P. de la Taille, S. J., Canon Myers, and the Benedictine Abbot Dom Cabrol at the Summer School in 1922. Then followed the topic of the Papacy, the Scriptural institution of which and its historic development were discussed at Cambridge in 1923, and are here presented in their chief aspects.

Fr. C. Lattey, S. J., the organizer and editor of the Lectures, introduces the volume. The keynote of his leading is Christ, the "Light of the World". If through the Incarnation the Light of heaven was brought upon earth in the person of the God-man, to enlighten all men to the end of time, this light was to endure after Christ's ascent into heaven through a living teacher, the Vicar of Christ.

That such was the divine purpose is shown from the New Testament by Fr. Hugh Pope, O. P., master at once of exegesis and apologetics. The Papacy, he writes, is the key to the whole religious question. That key, given in the institution of the Church by Christ, is preserved alone in the history of the Catholic Church, with the Pope for its head to teach and to govern. Each succeeding phase of the growth of that Church and of its essential chief pastorate is set forth in the lectures on the Patristic age, by Dom Chapman, through the hours of light and darkness, in schism and separation

and in triumphant definition of dogma; in its struggles with would-be reformers and in actual reform; in the stately assertion of its prerogatives of infallibility, with the effects as securing the tranquillity of order amid the doubts and contradictions of modern science and of political and social upheaval in our day of unrest; finally in the radiance of her beauty as protectress of the true and the good in letters and in art.

It would lead us beyond our scope here to point out the detailed excellencies in the writing, or the particular value of the arguments in each case of the lectures indicated. The choice of the men who in every instance represent the best Catholic culture of English science and letters among the clergy, such as Bishop Brown, Fathers Pollen, S. J., the orientalist Père d'Herbigny, S. J., the Dominicans P. Gumbley and Allen, with Drs. Mann and Richard Downey, besides those already mentioned, are guaranty of the value of the information and the style of presentation in the present series to any student interested in the subject of Catholic apologetics. To Fr. Lattey we owe a special debt for collecting the lectures in such readable form.

THE SUMMA CONTRA GENTILES OF SAINT THOMAS AQUINAS. Literally translated by the English Dominican Fathers from the latest Leonine edition. Benziger Brothers, New York, Cincinnati, Chicago. 1924. First Book, pp. ix—214; Second Book, pp. ix—305.

When some fifteen years ago the English Dominican Fathers undertook the work of translating the *Summa Theologica* there were not wanting critics who proclaimed the thing either impossible or useless. The completion of the task, however, and the very wide and warm reception given to the translation have demonstrated the futility of both these objections. The phenomental success crowning the undertaking has encouraged the translators to take up the *Contra Gentiles*. If it be asked why the translation of the *Summa Philosophica* was not made in the first place, the answer is that a corrected text was not obtainable until rather recently; the latest and the best, that is the Leonine edition, having been issued only in 1918.

The volumes at hand contain the translation of the first two books of the *Contra Gentiles*. Two other volumes, we may infer, will be assigned to the third and fourth books which complete the original work. The reputation for fidelity and clarity and readableness gained for the translation of the *Summa Theologica* may be safely augured for the version now progressing of the *Summa Philosophica*. Needless to say, the first of these qualities, fidelity, admits of degrees.

To give the precise English equivalent of a Latin term or phrase employed by St. Thomas is sometimes extremely difficult and that perhaps mainly because the translator must know what was latent in the mind of St. Thomas when he selected the term—an implicit association that can be discovered only through familiarity with the Angelical's habitual science or wisdom. An instance of this occurs in the rendering of the opening sentence "Multitudinis usus . . . obtinuit, ut sapientes dicantur qui res directe [recte] ordinant et eas bene gubernant." As the equivalent of this, the translator gives: "The general use . . . has resulted in those men being called *wise* [translator's italics] who direct things themselves and govern them well." This is roughly an equivalent for the original, but it does not express what was in St. Thomas's mind when he wrote "recte ordinare". To get at that you must study the introductory lecture to his commentary on Aristotle's Nichomachian Ethics. There you find that his thought was organized on lines of the divers typical "orders" —1. the *order* which the human intellect does not make but *discovers* in nature; 2. the *order* which it puts in its own operations; 3. the *order* which it puts in the acts of the will and the executive faculties. Now since *philosophari est ordinare, ordinem vel invenire vel rebus imponere,* they are called *wise* who perform one or other, or better, both of these "ordinating" functions—which is obviously more than "directing things themselves". Fr. Rickaby caught this subtle meaning of the original when he translated the sentence as follows: "they are called 'wise' who put things in their proper order and control them well" (*God and His Creatures,* C. I). This is a minor matter, however, and elicits attention mainly because it shows the difficulty and delicacy of the translators' task and how much praise and commendation are due them for having succeeded so well. This translation of the *Summa Philosophica* should be given a place in every library by the side of the *Summa Theologica,* to which it yields not in depth nor breadth of vision but rather in the number of topics expounded and the method and form of treatment. The *Summa Theologica* is a more extensive work and the product of the author's whole life of study and teaching. The *Summa Philosophica* is an earlier production and yet is one of the greatest masterpieces of consecutive reasoning ever wrought by the human mind. What Euclid is in geometry, the *Contra Gentiles* is in philosophy.

THE ETERNAL INHERITANCE. An Explanation of Man's Supernatural Destiny and the Means He Must Use to Attain It. Adapted especially for Young Men and Young Women and Members of Sodalities. With an Introduction by the Rt. Reverend C. E. Byrne, D.D., Bishop of Galveston. By F. J. Remler, C.M. St. Louis, Mo.: Vincentian Press. 1924. Pp. 136.

A real June book—fair blooms, blue skies, graduation days a-coming, and the longest vacation just beyond. A class of ten pupils —four boys and six girls—working hard at their desks preparing for the final examinations. Enter the mailman. He hands the teacher a special delivery letter. What can it be? Sister Cecilia shows the class the letter and says: "Children, this is for you. And a most wonderful piece of news it contains! What favorite children of fortune you are! It comes from Mr. Miller, the executor of the last will of Mr. Manning, the multimillionaire, whom you all knew, and whose little son Harry was a member of your class up to the time of his death two years ago." Next Saturday, the eager children are at Mr. Miller's office, to learn the conditions of the promised legacy. The conditions are found to be: 1. the conduct of the legatee must be exemplary and beyond reproach; 2. each one must pursue an advanced course of studies and obtain a diploma therein—must reach over seventy per cent in the final examination. During the seven years Mr. Miller will defray all expenses.

The children pursue the course of required studies. Things go well enough during the first four years, but during the three following years at the university they are beset by enemies who leave nothing undone to turn the young men and women from the path of rectitude. The youths, however, come out unscathed from the ordeal. They pass the final examination with distinction and carry away the million dollar prize. Needless to say, the incident is a parable, an allegory. The million dollar legacy represents the eternal reward of heaven promised by God to those who shall overcome and be faithful to the end of their earthly school life. Fr. Remler works out the analogy in detail and successfully, that is, naturally. The book should be given to young graduates. It will help to keep them true to their religious ideals and encourage them to lead virtuous lives.

As the Bishop of Galveston sums up its service: "The reading of the book will relieve our young people of the idea that they are only posthumous children of a Father whose goodness they know from mere hearsay. It will reveal to every young man and woman a clear view of Our Father who art in heaven, providing for them now, loving them now, anxious for their welfare now, watching over them now—preparing them now for an endless reward in heaven".

All which goes to show that, while the theme is ancient, it is ever new, and is newly developed. The book is therefore timely and the method "actual". It is to be hoped that it shall receive the wide reception which may warrant the publishers' getting out a graduation edition, as the present format is hardly adapted to that purpose.

ANGLICAN CHURCH PRINCIPLES. By F. J. Foakes Jackson. New York: The Macmillan Company. 1924. Pp. 232.

A "NEW" WAY OF FOUNDING THE OLD KINGDOM. An Experiment in Apostolic Simplicity, Christian Unity, and Self-Support. Report of the First Bishop of Eastern Oregon, Rt. Rev. Robert Louis Paddock, D.D. Pp. 5.

The significance of these two publications sent to us for comment lies in showing the attitude which is manifested by the more or less representative writers in the Anglican Church toward Catholic Christianity as reflecting Apostolic interpretation. Arguments as to how far the Protestant conception of Christ's Church agrees with the Catholic belief would lead to polemics which are outside our scope. What the Catholic pastor is nevertheless anxious and bound to know with respect to his Anglican neighbors is summed up in the fact that they are moved by good will in maintaining religious morals, based on the doctrine of Christ. In those matters in which they misunderstand or misinterpret Catholic doctrines and practices contrary to their conception of Gospel Christianity, they are in good faith. If those who on principle protest against Catholic doctrine and life mostly err through misunderstanding what we believe and do, it is no less true that we, and perhaps priests as much as anybody, misunderstand the outsider who refuses to go our way. It was not Christ's way to exclude from His Kingdom men of good will.

The author of *Anglican Church Principles* makes a plausible case for the present attitude of those Episcopalians who claim independence of Rome yet maintain allegiance to the Church of Christ. But it is plausible only. He examines approvingly the principles of the Catholic Church in its primitive form, and with particular reference to the Christianity of Britain and Ireland, the relations of the Saxon to the Roman Church and the influence of the Norman element and its intercourse with Rome. The breach between Catholicity in England and Rome under Henry VIII is presented as political; for, although it affected the religious conditions of the kingdom in a vital degree, our author believes it to have been in no sense doctrinal; nor did it affect the fundamentals vouched for by

the Bible, or even by Catholic tradition. If Henry claimed under the approval of Parliament to be the head of the English Church, the title was personal, not constitutional. He simply put the Pope in his place as spiritual head and denied him the rights of a temporal ruler who exercises jurisdiction over the benefices and appointments of clergy and monastic institutions deriving their support from the English realm.

But is this true? When the author comes to examine the doctrine of the Catholic Church at the time of the so-called Reformation he explains as mere usages, if not as abuses, what in reality is and has always been regarded, even by popular theologians in England, as essentially Catholic doctrine. This refers especially to the Mass and the Sacraments. The author's conceptions of Catholic doctrine before the Reformation are based upon erroneous reading of sources. This we must assume when he says, for example (p. 66), of Extreme Unction, that "The Latin Church regarded the ceremony, not as curative, but as a preparation for death, the *viaticum,* something that the traveller to the next world takes with him, as a protection on his journey into the unknown". Assuredly no Catholic would confound *Extreme Unction* with the *Viaticum.* Though administered where a person is in danger of death, they are entirely different sacraments. But such and kindred errors in reference to Catholic doctrine are typical and common enough in non-Catholic writers who propose to explain Catholic doctrine. They readily allow a writer to reconcile primitive and even medieval Catholicity with later or modern appeals to the Scriptures as a common basis of Christianity. They are not explained by saying that the Church of England has "always acknowledged that the Church of Rome has conserved much that is important, and that the Protestants have rendered an immense service to religion by taking a firm stand on the authority of the Bible" (Preface). As a matter of fact, the division and disintegration which the history of Protestantism presents at the present moment have their source not in belief in the Bible so much as in the interpretation which each individual puts on a text that is capable of a thousand different interpretations. Misinterpretation of a written word can be prevented alone by appeal to the consistent tradition of an organized and authorized teaching Church. The Protestant concept of a Church is not that of a teaching body but that of a congregation in which each member reads out of an inspired book what he conceives to be God's meaning.

A further instance of this individual liberty to deal with Christ's teaching is Bishop Paddock's "New Way—An Experiment in Apostolic Simplicity and Christian Unity". It is indeed admirable as

an individual aim; but it lacks the essence of continuity and perpetuity which attaches to the authority of a Church such as Christ evidently meant to establish for all time and every place. May we assume that Christians all over the world have missed the simplicity and unity which Christ told His Apostles would be the sign whereby all men should know "that you are my disciples"; or that we have lost until now the injunction that Christians should be one "as I and the Father are one"? The praiseworthy experiment which seeks a simple life, refuses the support of corporate charity, goes abroad to preach and teach the doctrines of Christ to all who are disposed to hear, is not uncommon in the history of Christianity from the Apostolic days down to the time of St. Francis of Assisi and our own. It does not indeed operate in the same way everywhere and under all circumstances. Hence we must look for divers manifestations, more or less perfect, of the same spirit. But in every case these manifestations, if they would claim the common allegiance to the Church of Christ, must operate under a common head, one Lord, one baptism, one interpretation of the doctrine laid down in the Bible and approved by the consent of the Apostolate through the ages since Christ. What Dr. Paddock does as an experiment appealing for approval in his Church he will find actually done in a thousand communities throughout the land, though not everywhere in the same manner, under the claim of Catholic Christianity whose head is the Pontiff at Rome. What he bids wealthy Episcopalians of our Eastern States note as an experiment in Apostolic living is a fundamental doctrine and a very wide practice throughout the world in the Catholic Church. Neither a common doctrine nor a common practice of Apostolic living is possible under the Protestant interpretation of Christianity.

UNITED STATES CATHOLIC CHAPLAINS IN THE WORLD WAR. Ordinariate of the Army and Navy Chaplains, New York City. Chauncey Holt Co.: New York. 1924. Pp. 359.

This stately volume containing the register of the Catholic Chaplains of the Army and the Navy during the world war, compiled by Mgr. Waring, V. G., and Eugene Rossmore O'Connell, will serve not only as a directory recording the names of the priests who gave, as His Eminence Cardinal Hayes, for the time Chaplain Bishop of the Diocese Castrensis, expresses it in his Foreword, an illustration "of priestly dignity and zeal" combined "with soldierly adjustment to military requirements during time of war," but it also forms an important chapter of the national religious history of the United States. The life story of service of each chaplain is briefly told

in alphabetical order and Catholics may be gratefully proud of the gallant list as a testimony to their faith alike and to their patriotism. One gets the impression from looking through it that there is at the service of our country a body of men well educated, well disciplined, noble, brave and spiritual, who grace their military honors by their priestly character.

PRIMER ANUARIO ECLESIASTICO de la Iglesia Catolica en Centro-America. Por Pedro Buissink, parroco: Escuintla, Guatemala, C. A. 1924. Impreso en los Talleres Sanchez y de Guise. 1924. Pp. 124.

An ecclesiastical directory of Central America is something of a novelty. This first issue includes the archdiocesan and diocesan sees of Guatemala, Managua, with Granada (Nicaragua), Leon, Tegucigalpa with Santa Rosa de Copan, the Vicariate of San Pedro Sula, Honduras, of San Jose (Costa Rica), the Diocese of Alajuela, the Vicariate of Limon, the sees of San Salvador, with Santa Ana and San Miguel. The experiment is a measure quite unique in its form. Here is a catalogue of dignitaries, officials and parochial as well as teaching clergy in the different localities. The records also of scholastic and charitable activity. P. Buissink gives lists of clerical associations, references to the "Buena Prensa", etc. But statistics are not the only feature of the *Anuario*. Between the lists we find formulae for keeping church registers, instructions preparatory to marriage, a Catechism in summary for children preparing for Communion and for simple converts, brief instructions on Protestantism, secret societies, short rules of life, family prayers, and kindred items to serve the priest in missionary and parish duties. It is a year-book such as every diocese might have, adapted to local needs of the work of pastors. Fr. Buissink keeps in touch with his English-speaking brethren, as his prologue "Dios" with an English "strophe" and "antistrophe" shows. The directory suggests some useful features for rural pastors in and out of missionary dioceses.

Literary Chat.

One likes to think that many, most, readers of this REVIEW, have long since made the acquaintance of Michael Williams' *Book of the High Romance* and have spread the volume widely amongst the intelligent Catholic laity and amongst thoughtful people outside the pale. Be this as it may, those who have read the book will be glad to know that an enlarged edition has recently been issued (New York: The Macmillan Co.). The additional chapter covering fifty pages records the writer's experience within the Church since his conversion ten years ago, five years since he told the story of his pre-Catholic life and his "quest of the high romance". The

new chapter is as absorbingly interesting as the main body of the work and furnishes evidence that the author's return to his Father's house has stood the test of time — the one irrefutable argument that the home-coming was not the effect of a passing emotion to be effaced by the experience of the monotonous routine following on the earlier excitement of novelty; but the result of unshakable conviction, and abiding content.

It is gratifying to be able to announce that Father Gemelli's *Nuovi Horizonti della Psicologia Sperimentali* (pp. 387) has recently been reedited with revisions and additions. The work, it may not be amiss to state, consists of five chapters, all concerned with the boundaries of psychology over against the encroachments of materialists who would reduce the science of the psychic life to biology by subjecting it to the evolutionary hypothesis. Father Gemelli clearly proves the irreducible difference between the two sciences. He also discusses the place and the application of experiment, particularly of measurements to the intellectual and volitional processes, and shows that, while such methods are not only useful but essential, they can never take the place of introspection. He also discusses the value of pathological experience. It is hardly necessary to add that the *Nuovi-Horizonti,* like all the other work of this many-sided *savant,* reflects that genuine philosophical spirit which, ever alive to the newest experimental research and method, knows how to utilize both in the interest of a wider science. No recent writer has done better service in the work of coördinating the empirical sciences with philosophy than the author of *L'Enigma della Vita.*

The books just mentioned belong to the well-known series of *Vita e Pensiero* issued by the *Società Editrice,* Milan. To the same series has recently been added *Il Miracolo* (pp. 652) by P. Angelo Zazzochi, O.P., Professor at the Collegio Angelico, Rome. This is a comprehensive study of the nature, the apologetic value, the possibility, and the fact of miracles. The lines are familiar, but the learned Dominican professor has developed them over against the hypotheses of psychic forces whereby recent naturalism seeks to account for the events which Christianity claims to be supernatural signs and motives of credulity for its divinely revealed teachings. The author has made good use of the literature favorable and unfavorable dealing with miraculous phenomena.

To the same series has also been recently added *Primi Lineamenti di Pedagogia Christiana* (pp. 190), by Professor Francesco Olgiati. The booklet contains a course of lectures on pedagogy given by the author at the Catholic University, Milan. The nenecessity of unifying principles for an effective system of education is insisted on, and the claim is made good that neither positivism nor idealism but Christianity alone can furnish those principles.

Speaking of pedagogy and particularly of measuring mental ability—upon which Father Gemelli in the book mentioned above makes some critical observations—suggests a little brochure (pp. 31) issued by the America Press, with the title *Intelligence Tests,* by Father Austin Schmidt, S.J., Ph.D. Father Schmidt has specialized on the educational aspects of experimental psychology, and in the pamphlet just mentioned he offers some sound and practical observations concerning the value and method of testing the ability of school children. That such testing within due limits is possible is manifest from the fact that it is consciously or unconsciously employed by every teacher. *Ab esse ad posse valet illatio.* The problem for the teacher is chiefly what to expect and what not to expect from the tests which of late have been so extensively and intensively promulgated. The subject is one to be handled chiefly by common sense. Still, some technical knowledge and experience are necessary, and in these respects the pamphlet will be helpful to the teacher in the class-room.

The older generation of priests believed in the efficacy of the Sacrament of Penance and the confessional as a

sufficient means to keep our youth in habits of purity. The knowledge that sin is an evil which we must ward off and counteract by every possible sacrifice of self-denial and control of the senses did in the past produce a healthy generation physically and spiritually. Modern culture has largely succeeded in substituting a methodical study of evil with prophylactics and hygienic precepts by which to educate the young to keep off the consequences of self-indulgence and sin. In many cases it ends by inculcating the excessive worship of the body. Theologians and educators must, no doubt, take note of the change of the popular attitude toward the preservation of chastity. Hence such works as Fr. Augustine Gemelli's *Non Moechaberis*, which offers a series of disquisitions on medical science intended for the guidance of confessors.

Fr. Gemelli wrote originally in Italian; but the book is now obtainable in Latin, to serve a wider field.

Simultaneously Professor Francesco Olgiati of the Catholic University of Milan has written *I Nostri Giovani e la Purezza*, detailing his experiences as teacher of the young and his hopes with regard to the youth of Italy. Both books are issued by the *Società: Vita e Pensiero* of Milan, which has for its motto "Veritati et Charitati". The titles and source speak for themselves, and one cannot but commend the efforts to promote purity of life. We have this kind of literature in English-speaking countries, but Catholics somehow dread the very idea of its necessity, which is a good sign while it lasts.

The doctrinal and by consequence the corporate disintegration of Protestant Christianity which the Western world is witnessing to-day, is being just now paralleled in the Eastern and more strikingly in the Orthodox Russian Church. Most of us have been wont to think of Russians as conservatives in religious matters. Their conservatism, however, was largely due to government censorship and to the infliction of severe punishment on persons who left the Orthodox fold. But now that these restraints have been abolished and that the Soviet government offers every inducement to those who repudiate Orthodoxism, that form of Christianity may practically disappear in Russia. "Russian religion has so far been of a cloistered and sheltered variety; and now that it is exposed to the rudest shocks whereby any confession of faith has ever been assailed we cannot expect its history to run on exactly as before, though the *émigrés* (many of whom have themselves adopted new forms of belief) do expect the miracle to happen."

What is going to happen in Russia, religious or political, no one can of course forecast. Bolshevism is probably too violent a policy to endure for long, and Orthodoxism may be in process of disintegration from which it will be saved only by corporate reunion with Rome. Whatever the future may have in store, the signs of the time will be at least made more intelligible to the earnest watchers by reading Captain Francis McCullagh's *The Bolshevik Persecution of Christianity*, which has just been issued in this country by Dutton & Co. (New York; pp. 421).

While dealing specifically with events covered by the title (of which events it furnishes probably the fullest and most trustworthy account thus far available) the book presents a valuable survey of the present status of religion—Orthodox, Catholic, and Protestant. The author writes with the authority of an eye-witness and the full information of one who has made a special study of the past history of the problem as well as of the effects, religious, racial, and political, resulting therefrom, and at the present moment seemingly so hopelessly confounded. Coming too late for adequate review in the present number, the work will be taken up in a future issue.

Under the general title *The National Health Series*, the Funk & Wagnalls Company (New York) are issuing a series of booklets arranged by the National Health Council. The list comprises twenty small, neatly printed volumes, each dealing with some topic of hygiene, general or special; for in-

stance, diet, the human machine, the young child's health, cancer, care of the heart, and so on. Of particularly cultural value is the booklet *Man and the Microbe*, which describes how communicable diseases may be controlled. The volumettes, comprising the work of eminent specialists, furnish accurate infromation in a pleasing, untechnical style.

While we have no major, we have many minor, poets in these latter days; and every once in a while some enterprising collector gives us a new anthology or a new galaxy. Appleton's *Library of Verse* takes rank amongst the latter class. Two issues have come to our table, *Collected Poems* by Stephen Gwynn and *Poems* by Camilla Doyle. Many of our readers will of course know Stephen Gwynn as an Irish patriot, a lover of his people and of their distinctive literature wherein he himself occupies an honored place. His poems, brought together chiefly from various periodicals, ring true to the Celtic heart, which feels the pulse alike of joy and sorrow; the love of Erin, her island and her children; reverence for God and the truths and things of faith which to the Irish are dearest.

The longest poem in the collection, reprinted from the original booklet form now unprocurable, entitled *The Queen's Chronicler* (old Brantôme), contains a stanza which reflects a tone characteristically lyric as well as religious. The Chronicler is singing of Mary, Queen of Scots:

"O envious heart of woman! Though she gain
A thousand triumphs in a thousand ways,
Yet in her inmost soul she most is fain
For woman's worship and for woman's praise.

Throne, statecraft, victory all, all, were vain:
She craved for roses 'mid her sombre bays.
Elizabeth was wooed for power or place;
But men had died to look on Mary's face.

Why else was there poured out that brimming vial
Of malice? Grant that it was wise to smirch
Her name with charges unapproved by trial,
Yet why withhold the priest? Why that research
For ignominy? Why the last denial
Even of burial by her Mother Church?
I cannot pardon to the great Queen Bess
This paltry posthumous vindictiveness."

There is a note of genuine poetic feeling in *Poems*, by Camilla Doyle. The writer has caught the spirit of song from nature in all her moods and scenes. That the author merits to be called a poet, a maker, in some sense a creator, is patent from the fact that she succeeded in glorifying the hopelessly prosaic canal and tow-path. To show her attitude toward—

"The winding crossing rivers [that] stand
Displayed as lines on England's hand,
Where poet-palmists tried
To scan her life's long tide,"

she adds,

"And I will be the first to sing
This ancient but still unpraised thing
Where as I walk along
My thoughts become a song."

There are many chiselled gems of poesy contained in this small casket. If one were to note any imperfections in the curio's art, they would be found here and there in the mechanism of rhyme. Only by generous drafts on the bank of privileges whereat poets have acknowledged credit can "rest" be attuned to "mist" (p. 10); "random" to "tantrum" (p. 7); "were" to "near" (p. 9); and so on; while only by indulging in a bit of the brogue can "joy" be made assonant with "fly" (p. 10). However, these indicate only slight slips of the chisel in the outer shaping of poetic thought the true beauty of which, like that of the King's daughter, *est ab intus*.

Lively activity has been noted of late in the field of scholastic study of

Latin. We have already commented on the praiseworthy, and in a sense quite successful effort of *Latin Grammar made Clear* by H. Petitmangin and John A. Fitzgerald (Funk and Wagnalls), though the aim to make Latin grammar clear is as old as the art of grammar-making itself.

Similarly the favorable reception given to Fr. Geyser's *Musa Americana* will no doubt be repeated in his recent book, the *Orator Latinus* (A. F. Geyser, S.J.—Allyn & Bacon). In this he includes the translation into Latin of striking pieces of English oratory, both prose and verse, and of poems adapted to recitation. It is apt not only to combat the *ennui* which often afflicts a class, but also to provide a desirable correlation between the Latin and English classes.

Church Latin for Beginners (noticed in the Literary Chat of the REVIEW for December, 1923) addresses itself chiefly to those who have no opportunity for formal Latin study but desire to acquire sufficient knowledge of the language to imbibe the spirit of the Church's liturgy. The author has been mindful of their necessities and supplemented the book with a Key (Benziger Brothers) which will assist in furthering the excellent intent of the author's work.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

RELIGION. Fourth Course. (*Teachers' Edition,* containing Fourth Manual). By Roderick MacEachen, D.D., Catholic University of America. Macmillan Co., New York. 1924. Pp. viii—245; vi—30.

FISHERS OF MEN. A Talk on the Priesthood. By the Rev. Paul Waldron, Rector of St. Columban's Seminary. Published by the Columban Fathers, St. Columbans, Neb. Pp. 56.

THE MASS. By the Rev. Fr. Sicard. Authorized translation from the French, by the Rev. S. A. Raemers, M.A. B. Herder Book Co. Pp. 102. Price, $0.75.

GUIDE IN A CATHOLIC CHURCH FOR NON-CATHOLIC VISITORS. Being a Doctrinal Explanation of the Objects usually found in a Catholic Church. With the Prayers of the Principal Services in Latin and English. By Lancelot W. Fox, author of *The Glories and Griefs of India,* etc. Fourth Edition. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 81. Price, $0.25 *net.*

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XI, on the Occasion of the Third Centenary of St. Josaphat, Martyr, Archbishop of Polotsk, of the Oriental Rite. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 16. Price, $0.10 *net.*

COURT OF CONSCIENCE. A Brief Consideration of the Means provided by Divine Love and Mercy for reconstructing Moral Character and developing the Virtues of the Immortal Soul. By Fr. Peter Cauley, 130 E. 4th St., Erie, Pa. Pp. 112.

OUR LADY BOOK. Compiled by the Rev. F. X. Lasance, author of *My Prayer-Book,* etc. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 709. Price, $1.85 *net.*

BIBLE AND LABOR. By Joseph Husslein, S.J., Ph.D. Written for the Department of Social Action of the National Catholic Welfare Conference. Macmillan Co., New York. 1924. Pp. 221. Price, $2.25.

LA PREMIÈRE COMMUNION DE JEANNE D'ARC. Elie Maire, Aumonier au College Stanislas. P. Lethielleux: Paris. Pp. 83. Prix: 2.00; *franco,* 2.30.

LES CATHOLIQUES ET LES DANSES NOUVELLES. F.-A. Vuillermet, O.P. P. Lethielleux: Paris. Pp. viii—54. Prix: 2 *fr.; franco,* 2 *fr.* 30.

HISTOIRE DE LA DÉVOTION AU SACRÉ-CŒUR. Vie de Sainte Marguerite-Marie. Par A. Hamon, S.J., Docteur ès Lettres. 5e édition, revue et corrigée. Gabriel Beauchesne: Paris. 1923. Pp. 504. Prix, *franco,* 22 *fr.*

BERNADETTE OF LOURDES. By the Rev. C. C. Martindale, S.J. Catholic Truth Society: 72 Victoria St., S. W. 1. Pp. 63. Price, 2*d.*

THE HOLY NAME. A Dissertation. By a Priest of St. Bede Abbey. Pp. 46. Price, $0.10 *net.*

ETUDES SUR LA PSYCHOLOGIE DES MYSTIQUES. Joseph Marechal, S.J., Docteur en Sciences, Professeur au College philosophique et theologique de la Compagnie e Jésus à Louvain. Tome Premier. (*Museum Lessianum.* Publications dirigees par des Pères de la Compagnie de Jésus, Louvain.) Charles Beyaert: Bruges, Belgique. Felix Alcan: Paris. 1924. Pp. 267. Prix, 12, 50 F.

HISTORICAL.

MEMOIRS OF MISSIONARY PRIESTS. As well Secular as Regular, and of Other Catholics of Both Sexes, that have Suffered Death in England on Religious Accounts from the Year of Our Lord 1577 to 1684. Gathered, partly from printed Accounts of Their Lives and Sufferings published by Contemporary Authors in Divers Languages, and partly from Manuscript Relations kept in the Archives and Records of the English Colleges and Convents Abroad, and Oftentimes Penned by Eye-witnesses of their Death. By Richard Challoner, D.D., Bishop of Debra and Vicar Apostolic. New Edition, Revised and Corrected by John Hungerford Pollen, S.J. P. J. Kenedy & Sons, New York. 1924. Pp. 642. Price: $5.00; *postpaid,* $5.20.

IRELAND'S IMPORTANT AND HEROIC PART IN AMERICA'S INDEPENDENCE AND DEVELOPMENT. By the Rev. Frank L. Reynolds, Chicago, Member of the American Irish Historical Society and the Illinois Catholic Historical Society. Supplementary to Histories in the Schools. John P. Daleiden Co., Chicago. Pp. 322. Price, $1.60.

THE BOLSHEVIK PERSECUTION OF CHRISTIANITY. By Captain Francis McCullagh, author of *With the Cossacks, The Fall of Abdul Hamid, A Prisoner of the Reds,* etc. E. P. Dutton & Co.: New York. 1924. Pp. 401.

A DICTIONARY OF SECRET AND OTHER SOCIETIES. Comprising Masonic Rites, Lodges and Clubs; Concordant, Clandestine and Spurious Masonic Bodies; and Occult Societies; Fraternal, Benevolent and Beneficiary Societies; Political and Civic Brotherhoods; Greek Letter Fraternities and Sororities; Military and Non-Masonic Organizations to which only Free Masons are admitted; Mystical Ancestral Orders; Revolutionary Brotherhoods, etc. Compiled by Arthur Preuss, Editor of *Fortnightly Review.* B. Herder Book Co., St. Louis and London. 1924. Pp. 543. Price, $3.50.

HISTOIRE DE L'EGLISE CATHOLIQUE DANS L'OUEST CANADIEN. Du Lac Superieur au Pacifique (1659-1915). Par le R. P. Morice, O.M.I. Avec de Nombreuses Illustrations. Vol. IV. Chez l'Auteur, Saint-Boniface; ou Granger Frères, Montreal. 1923. Pp. 474.

L'AGONIE DE L'ANCIEN REGIME. La Revolution Française, I. Par Edouard Gasc-Desfossés. Gabriel Beauchesne: Paris. 1923. Pp. 452. Prix: *franco,* 13 *fr.* 20.

LITURGICAL.

ADDITIONES ET VARIATIONES in Rubricis Generalibus Missalis Romani ad normam Bullae "Divino afflatu" desumptae ex altera editione Vaticana iuxta typicam a S. R. C. approbata anno 1923. Romae apud Administrationem Ephemeridum Liturgicarum. 1924. Pp. 43.

INDEX TO VOLUME LXX.

Absolution: after Requiem, 315; pronouncing words, 201; reciting form of, 421
Abstinence: diocesan law, 530
Act of divine faith, 337
Acta: martyrum, 561; sanctorum, 577
Advertising church, 507
Affinity, how begotten, 641
Agatha, or Agata, 524
Allocution of Pius XI, 610
Altar candle: imitation, 314; order of lighting, 95
Altar: Mass at privileged, 636; wine recipe, 191
Alton, Springfield diocese, 198
American generosity to Rome, 610
Americanization, 70, 176, 295, 381
Analecta Bollandiana, 575
Angelus, position in reciting, 98
Anne Catherine Emmerick, 630
Antiphons at Magnificat, 528
"Aperi, Domine", 274
Apologetics, new methods, 418
Apologists of early Church, 484
Architecture, window in, 254
Art in literature, 205
Ascetical Theology, 326, 413
Ashes, imposed on First Sunday of Lent, 533
Assistant priest, see *Priest*
Attrition, twofold, 342
Audibility: meaning of, 202
Autobiography of Breviary, 131, 270
Bacuez, on Index, 284, 617
Bank stock: restitution, 527
Baptismal water, blessing, 280, 523
Baring-Gould, hagiographer, 578
Beatification process, 620
Benedictio Sacri Fontis, 280
Benediction: incensings at, 524; O Salutaris, 523
Benedictus: antiphons, 528
Bergin, Fr., on Mt. Calvary, 470
Bi-lingual schools, 70
Bination: stipend, 199
Birth, Virgin, 492
Bishop: as cathedral rector, 309, 633; investigation of proposed, 618; missa pro populo, 633
Blessed Sacrament: devotion, 83; indulgence, 68; reservation, 505
Blessing: of baptismal water, 523; of flags, 619; of font, 280
Blind priest: Mass, 192
Boats in China, 181
Bollandist writings, 574
Bootlegger in confession, 198, 404
Brassac: on Index, 284; submission, 617
Breviary, autobiography, 131, 270
Brevity of sermons, 162
Bruehl, Dr., on psychology of religion, 534
Butler's lives of saints, 578
Calendar, church, 132, 565
Calvary: and Mass, 9; Caucasus, 470
Candles, altar: imitation, 314; order of lighting, 95, 194; Paschal, 283; stearic, 95
Canonical Club, 87
Canonization process, 620
Cardinals, new American, 610
Carson, Fr., on Mass, 1
Catechetical instruction, 337
Catechetics: books on, 424; in country, 415
Cathedral: rector, title, 309, 520, 633
Catholic: faith, advertising, 507; schools in U. S., 113; schools opposed, 125
Catholics: in State schools, 113; not understood, 54
Cephas, the Rock, 463
Ceremonial, Baltimore, 419
Charity, act of, 340
Charles of Anjou, 588
Chartres window, 267
Chesterton's St. Francis, 234
Child labor in U. S., 119
Children: catechizing, 337; physical defects, 120
Chinese missions, 181, 378, 517; are patient, 291
Choir, excuse from, 503
Christ: born of virgin, 492; or Promotheus, 474; suffered, 499
Christianity: early growth, 484
Church advertising, 507
Citizenship: oath of, 529; of priest, 510
Classical studies, 389
Cleary, Fr., on China, 517
Clergy, see *Priest*
Clerics, kinds of, 278
Code: Canonical Club, 88
Codex sources, 77
Collis, Fr., on teaching Latin, 386
Communion of sick in hospital, 639
Confession: minister of, 504; "octo dies", 90; repeating absolution, 421
Congress: education bills, 447
Connell, Fr.: on catechetics, 337; on recent theology, 643
Conroy, Fr., on Ku Klux Klan, 47
Conscience: penal laws, 198, 404
Contrition, perfect, 341
Controversy in press, 513
Conviction, in preaching, 372
Corcoran, Fr., on Latin, 400
Correspondence catechetics, 415
Cosmology: introduction, 330
Cotter, Fr., on moral theology, 413

Cremin, Fr., on St. Thomas, 356
Cross: means redemption, 472; sacrifice of, 11
Crucifixion, a sacrifice, 14
Cures, real and fanciful, 212
Curteton's martyrology, 566
Dallinger school bill, 451
Darwinism, 19; and fatalism, 478
"Decline and Fall", 484
Delegation for marriage, 420
Devotion: spiritual books, 321
Dictionary of saints, 560
Diocesan law of abstinence, 530
Divine office: reverence, 270
Dominical Letter, 137
Donovan, Fr., on Marriage, 59
Dorlodot and Darwin, 19
Ducher, Fr., repudiates errors, 617
Easter date, 132
Ecstasy, explained, 142
Education: government control, 447; in U. S., 113
Educational legislation, 447
Emmerick, Anne Catherine, 630
Enemies of our schools, 128
English of consecration words, 202
Episcopal: see *Bishop*
Episcopus, on Moral Theology, 187
Eucharist: a sacrifice, 14; reservation, 508
Eucharistic fast, 178
Evolution: Darwinism, 19; fatalism, 479
Ex Prelate's Meditations, 842
Faith: and reason, 356; teaching act of, 337
Fasnacht, Fr., on seminaries, 303
Fast: before Mass, indult, 178; national holidays on Friday, 180
Fasting girls, 180
Fatalism: or Providence, 477; rampant, 481
Fess school bill, 454
Fetus: removal of, 828
Fidelis, on Americanization, 205
Flags: blessing of, 610; in churches, 610
Flood, Dr. Grattan, 480
Font, blessing of, 280, 823
Fontes of new Code, 77
Ford, Fr., on China, 620
Foreign: born in U. S. schools, 120; Catholics in U. S., 70, 170, 205, 381; mission college, 174
Frederick II, 801
Freudian therapeutics, 44, 141
Friars Minor, 240
Friday, national holidays on, 180
Functional paralysis, 30, 141
Funeral: absolution in English, 318
Garesché, Fr.: on young men, 242, 343
Garriguet, Fr., repudiates errors, 617
Genuflexion: facing altar, 410
Gibbon's five causes, 484
Golden: legend, 573; Number, 137
Gonzalez, missioner, 581
Gospel: sign of cross, 630
Gothic windows, 254
Government: education bills, 447
"Grammar of Assent", 484
Grattan Flood, Dr., 480
Greek: and Latin Catholics, 196; Menologies, 571
Gregorian calendar, 136
Grove Play, San Francisco, 601
Hagiography, sources, 560
Hallucinations, hysterical, 143
Hayes, Archbishop, created cardinal, 610
Hebronensis on Mass, 83, 180
Heirs: restitution, 527
Henry, Msgr.: on length of sermon, 150; on persuasive sermon, 306; on Stabat Mater, 225; translation of hymns of Office of Bl. Teresa, 185
Henschenius, Bollandist, 575
Hieronymianum, pseudo-, 567
Higgins, Fr., on Gibbon, 484
Holweck, Fr., on beatification, 620; on hagiography, 560
Holy Name Society, 240
Homiletics, see *Sermon*
Hope, act of, 339
Hornsby, Fr., on Darwinism, 19
Horsak, Fr., on Code sources, 77
Hospital: Communion of sick, 630
Hughes, Fr., on St. Francis, 234
Hymns of Bl. Teresa, 185
Hysteria, major, 141
Hysterical paralysis, 31, 141
Ignoramus, on Catholic press, 521
Illiteracy in U. S., 124
Immigrant problem, 70, 170, 205, 381
Immigrant restrictions, 205
Immolation in Mass, 84
Incensings at Benediction, 524
Indiana, Ku Klux Klan, 48
Indulgence: Blessed Sacrament, 08; for dead, 88
Infant Church: divine growth, 484
Inheritance: restitution, 527
Inquisition, study of, 438
Intention, quality of, 342
Irishman, stage, 500
Italian: priests in U. S., 71, 170, 205, 381
Judaism, sacrifice in, 2
Julian calendar, 135
Jura stolae, 520
Kenrick on civil laws, 404
Kephas, the Rock, 403
Kessler, Fr., on teaching Latin, 380

Knowledge: reason or faith, 356
Koncevicz, St. Josaphat, 100
Konings on civil laws, 404
Korea missions, 517
Ku Klux Klan, 47
Lancet windows, 257
Last Supper not complete sacrifice, 186
Latin: as living language, 386; is formal, 401; "th" pronunciation, 524
"Laus tibi, Christe", 314
Laws: not purely penal, 404
Legenda aurea, 573
Levitical priesthood, 405
Lives of saints, 560, 643
"Lost Labor" of sermons, 308
"Luke" on Paralysis, 30, 141
Lumbreras, Fr., on St. Thomas, 105, 316, 531
Mabillon's lives of saints, 578
Magnificat: antiphons, 528
Mail, catechism by, 415
Major, Fr., on St. Thomas, 318
Malachias on worship, 7
"Manuel Biblique", on Index, 284, 617
Marriage: see *Matrimony*, 59
Martyrologies, 560, 564
Mary, Virgin, 405
Maryknoll Letters, 181, 291, 378, 517, 620
Masonry against our schools, 125
Mass: absolution after requiem, 315; at sea, 90; by blind priest, 93, 102; centre of worship, 8; fast before, 175; in convent, 503; Last Supper, 186; "Laus tibi, Christe", 314; letter of Episcopus, 86; letter of Hebronensis, 83; may pastor habitually delegate missa pro populo, 638; missa pro populo at cathedral, 633; new book on, 424; nuptial blessing, 319; privileged altar, 630; propitiatory, 15; restitution of stipend, 109; sacrifice element, 1
Matrimony: before Protestant minister, 66; can it be unilateral?, 59; clandestinity, 94; contract and sacrament, 60; delegation, 420; disparitas cultus, 59; does ratum beget affinity, 641; mixed marriage, 90; new case, 59; nuptial blessing outside Mass, 319; Pauline privilege, 59; permission to officiate at, 594; promises, 66; razor for marriage tangles, 63; with non-Catholic, 59
McCaffrey, Fr., on Gothic, 254
McCormick, Fr., on Virgin Birth, 492
McDevitt, Bishop, on State schools, 113
McGovern, Fr., on preaching, 299
Medieval preaching, 299
Melchisedech's and Christ's priesthood, 404
Menologies, 571
Metaphrastes, hagiographer, 573
Meyer, Fr., on China, 378
Mindorff, Fr., on St. Thomas, 530
Missa: de Angelis, 480; pro populo, cathedral, 309, 633; pro populo, duty, 638
Missal in vernacular, 202
Mission house for alien priests, 71
Missionary college, Turin, 174
Missioner, Gonzalez, 581
M. N., on new apologetics, 418
Monastic schools, early, 548
Moral theology: disinfecting, 187, 326, 413; teaching, 413
Mortal sin, recalled after confession, 421
Mount Caucasus or Mt. Calvary, 470
Moye, Msgr.: on prelates, 521; on protonotary, 411
Mundelein, Archbishop, created cardinal, 610
National: holiday on Friday, 189; parishes, 503
Nationalism of clergy, in U. S., 205
Naturalization oath, 529
Newman on Gibbon, 484
Newspapers and Church, 507
Norman fighters, 500
Notker Balbulus, martyrology, 570
Nuns, see *Religious*
Nuptial blessing outside Mass, 319
Oath of citizenship, 529
O'Brien, Fr., M.A., 320
Office: recitation of, 274
O'Malley, Dr., on St. Thomas, 580
Opposition to our schools, 125
Ordo: its function, 131
Organic species, 19
Organizing young men, 247
Origin of life, 20
O Salutaris at Benediction, 523
Paganism is despair, 471
"Panem de coelo": Benediction, 524
Papebroche, Bollandist, 575
Paralysis, functional, 30, 141
Parish: care of young men, 343; community life, 252; halls for young, 252; its young men, 242; missions, 580; national, 503; priest of cathedral, 309, 633; school, 244
Parochus or rector, 529
Paschal candle, 283
Pastor, see *Priest*
Pater noster: organ at, 524
Patmore's daughter, 545
Pauline privilege, see *Matrimony*
Pedagogy, fundamentals, 206
Penal laws: conscience, 198, 404

Pentecostal peace-offering, 4
Persuasive sermons, 366
Peter and Rock, 463
Phillips, C., on St. Patrick, 599
Pius XI: allocution, 610
Polish Catholics in U. S., 381
Politics and priests, 521
Preachers, hints to, 544
Preaching: made easy, 102; see *Sermon*
Preambles of faith, 339
Preface: organ at, 524
Prejudice against our schools, 125
Prelates: customs, 521
Press: Catholic advertising, 507
Priest: and young men, 242, 343; as Americanizer, 295; assistant priest at marriage, 420; care of Polish Catholics, 381; cathedral rector, 309, 633; Christ a priest, 13, 492; fast before Mass, 175; for foreign-born, 71, 176, 295, 381; jura stolae, 526; Mass by blind celebrant, 93, 192; may pastor habitually delegate missa pro populo, 638; nationalism in U. S., 295; new books on catechism, 424; new code, 100; public citizen, 510; title of parish priest, 520; trained at home or abroad, 303; with his young men, 242
Priesthood of Christ, 13
Professors in seminaries, 309
Prohibition: binding or not, 198, 404
Promotheus on his rock, 471
Pronouncing absolution audibly, 201
Protestantism, fatalism, 481
Protonotary Apostolic, 411
Pseudo-Hieronymianum, 567
Psychology: and hysteria, 31, 141; of religion, 534
Public schools in U. S., 113
Publicity, Klan antidote, 56
Purgatory of St. Patrick, 600
Radio, in apologetics, 418
Reason and faith, 356
Rector of cathedral, 309, 633
Relics not sold, 88
Religion: psychology of, 534
Religious: course of study, 68; instruction books, 424; instruction in country, 415; Mass in convent, 503
Requiem, see *Mass*
Restitution: heir, 527; Mass stipend, 199
Revelation and reason, 356
Reverence: office, 276
Rochet, when worn, 522
Rock and Peter, 463
Roman seminaries, 303
Rosweyde, Bollandist, 574
Rozewicz, Fr., on aliens, 381
Rural parish: catechetics, 415
Russia, Catholics in, 437
Ryan, Dr.: on Catholic schools, 125; on education bills, 447; on civil laws, 404
Sabetti on civil laws, 404
Sacrifice: its essence, 16; Last Supper, 186; of Mass, 1
Saint: Augustine, confessions, 325; on evolution, 21; on Virgin Birth, 495
Bede's martyrology, 568
Bernardine, preacher, 158
Blase, blessing, 320
Christopher, medal, 528
Eusebius, historian, 565
Francis of Assisi, 234
Gregory on evolution, 21
Hilary on Christ's suffering, 501
Jerome's martyrology, 567
John's Gospel, 101
Josaphat, tercentenary, 196
Nazarius, 97
Patrick, dramatized, 599; Purgatory, 600
Paul, on Virgin Birth, 495
Thomas: accord of reason and faith, 356; Christian Aristotle, 364; human aspect, 586; on evolution, 26; on preaching, 299; twenty-four theses, 195, 316, 530, 531
Vincent Ferrer, preacher, 160
Saints: beatification, 620; lives of, 560; recent biographies, 643
San Francisco Grove Play, 601
Santa Speranza, 319
Sash or fascia, 522
School: bills in Congress, 447; expenditures, 124; State, 113
Science and faith, 358
Scottish Rite Masonry, 125
Sea, Mass at, 99
Self-love complex, 39, 141
Seminary: home and foreign, 303; Latin in, 386, 400; professors, 309
Sermon: medieval manual on, 299; accent of conviction, 372; for Sodality, 213; fundamentals, 189; God on side of preacher, 376; hints to preachers, 544; its length, 156; monotonous voice, 166; persuasive, 366; prayer best preparation, 190; preparing methodically, 169
Server: genuflexion, 419
Seumas on Canonical Club, 88
Sign of cross at Gospel, 639
Simar, when worn, 522
Sin, its atonement, 3
Sisters, see *Religious*
Sloan, Fr., on sermon preparation, 169
Sociability in parish, 349

Social: life of Catholic parish, 252; service, 204
Societas Gentium Latina, 391
Sodality: conferences, 213; for young men, 247, 343
Somnambulism, 156
Sources of hagiography, 560
Speranza, Santa, 319
Spiritual: reading, 321; sense in art, 255
Springfield diocese, transfer, 198
Stabat Mater, 225
Stained Glass window, 267
Stearic candles, 95
Sterling-Reed bill, 449
Stewart, Fr., on "Thou art Peter", 463
Stipend: Mass, restitution, 199; sharing, 526
Subconscious will, 31, 141
Suffer, why must I, 325
Swaby, Fr., on Mass, 86
Swift, Fr., on Gonzalez, 580
Synaxaria, 571
Tabernacle veil, 313
Taggart, Fr., on China, 181, 291
Teachers in State schools, 116
Teresa, Blessed: Office hymns, 185
Theology: disinfecting moral, 187, 326, 413; of catechism, 337; one science, 413; recent, 643
Therapeutics and theology, 44, 141
"Thou art Peter", 463
Thyrsus Gonzalez, missioner, 580
Title of parish priest, 520
Turner-Sterling Bill, 129
Transformation of species, 20
Trenton, Italians in, 176
Truth, talks on, 433
Turin, mission college, 174
"Tytinillus", picture, 274
Usuard's martyrology, 568
Veil: humeral, at Benediction, 524; of tabernacle, 313
Vesper hymns, 528
Vicar General: prerogatives, 412
Vigouroux, on Index, 284, 617
Virgin Birth: its consequences, 492
Vocational school bills, 454
W. A. D. on good sermon, 189
Water, baptismal, 280, 523
Wax Candles, 95
Welfare work in parish, 349
Window, gothic, 254
Wine, altar: recipe, 191
Womb: emptying, 525
Worship and sacrifice, 1
Young men societies, 242
Zarrilli, Fr., on Italian question, 70, 176

BOOK REVIEWS.

Allies: St. Peter 218
Almedingen: Church in Russia .. 437
American Apostle. O'Daniel:—.. 329
Anfange des Menschlichen Gemeinschaftsleben 216
Anglican Church Principles 664
Anthropology and Fall 215
Aquinas: Summa contra Gentiles. 661
Art Principles in Literature. Donnelly:— 205
Augustine: Pastor according to New Code 100
Buissink: Anuario Eclesiastico .. 667
Bardenhewer: Altkirchlichen Literatur 553
Boyton: In God's Country 110
Braunsberger: Canisii Epistulae . 657
Brun: La Cité Chrétienne 431
Camm: Pilgrim Paths 551
Canada. Church in— 440
Canisii Epistolae 657
Catholic Schools in Western Canada. McLean— 216
Cathrein: Ethics 443
Cecilia: Gospel of St. John 101
Chambers: Teens and Twenties.. 111
Chaplains in World War 666
Charakterbilder Katholischer Reformatoren 549
Christian Monism: Wassmann:— 441
Church Year. Stieglitz 213
Cité Chrétienne. Brun:— 431
Common Sense of Constitution .. 555
Cooper: Play Fair 439
Cosmology. O'Neill:— 330
Croire? Rutten:— 210
Cures. Walsh:— 212
Dario: Praelectiones Cosmologiae. 218
Daughter of Coventry Patmore .. 545
Donnelly: Art Principles 205
Early Irish Monastic Schools ... 548
Eglises Orientales. Janin:— ... 208
Eternal Inheritance 663
Ethics. Cathrein:— 443
Ethnologie Religieuse 216
Eugenics. Messenger-Fallon:—.. 441
Evolution and Culture 215
Ex-Prelate's Meditations 542
Fallon-Messenger: Eugenics 441
Finn: Lord Bountiful 334
Flynn: Preaching Made Easy ... 102
Franciscan Studies 217
Frobes: Psychologie 104
Fundamentals of Pedagogy..... 206
Garesché: Christian Artists, 332; Sodality Conferences 213
Geschichte der Altkirchlichen Literatur 553

Goode's School Atlas 335
Gospel of St. John. Cecilia:—.. 101
Graham: Irish Monastic Schools. 548
Great Christian Artists 332
Grimal: L'Homme 431
Handbook of Moral Theology .. 430
Harrisburg Diocese Register 554
Henry: Hints to Preachers..... 544
Heuser: Ex-Prelate's Meditations. 542
Higgins: Fundamentals of Pedagogy 206
Hints to Preachers 544
Homme. Grimal: 431
Howard-Bury: Mt. Everest 217
Hughes: Talks on Truth 433
Hull: Philosophy of Life 442
In Christ Jesus. Plus:— 441
In God's Country. Boyton:—... 110
Inquisition. Nickerson:— 435
Introduction to Social Service. Spalding:— 204
Irresistible Movement of Democracy. Penman:— 440
Jackson: Anglican Church Principles 664
Janin: Eglises Orientales 208
Janssens: Christianity and Theosophy 439
Johnson: Anthropology and Fall. 215
Joyce: Natural Theology 218
Just Jack. Murphy:— 442
Kenney: Septenarius Sacramentorum 439
Koch: Moral Theology 430
Konstanzer Alt-Lateinische Propheten und Evangelien 549
Koppers: Anfange des Menschlichen Gemeinschaftsleben 216
Lattey: Papacy 660
Lessons in Scholastic Philosophy. Shallo:— 218
Lord Bountiful. Finn:— 334
Louismet: Mystical Initiation ... 442
Lowrie: Monuments of Early Church 332
Lumbreras: Twenty-four Theses . 109
Manzetti: Office of Holy Week.. 334
Maréchal: Métaphysique 107
Mary Rose at Boarding School.. 442
Maryknoll Letters—China 214
McLean: Schools in Canada 216
Messenger-Fallon: Eugenics 441
Missa Solemnis. Yon:— 334
Missal. Roman— 103
Monuments of Early Church 332
Morice: Church in Canada 440
Mt. Everest. Howard-Bury:—.. 217
Muntsch: Evolution and Culture. 215
Murdoch: Red Vineyard 111
Murphy: Just Jack 442
Mystic Voices. Pater:— 333
Mystical Initiation. Louismet:— 442
"New" Way of Founding Old Kingdom 664
Nickerson: Inquisition 435
O'Daniel: American Apostle 329
Office of Holy Week 334
O'Neill: Cosmology 330
Paddock: "New" Way 664
Papacy. Lattey:— 660
Pascendi Encyclical 109
Pastor, New Code. Augustine— 100
Pater: Mystic Voices 333
Penman: Democracy 440
Philosophy. Official Catholic ... 109
Pilgrim Paths in Latin Lands... 551
Pius X: *Pascendi* 109
Play Fair. Cooper:— 439
Plus: In Christ Jesus 441
Practical Philosophy of Life 442
Praelectiones Cosmologiae. Dario:— 218
Preaching Made Easy. Flynn:— 102
Principles of Natural Theology. Joyce:— 218
Promptuarium Sacerdotis 555
Proposed Monopoly in Education. 555
Psychology. Schmidt:— 110
Red Vineyard: Murdoch 111
Remler: Why must I Suffer?, 219; Eternal Inheritance 663
Rickaby: Studies on God 658
Rita of Cascia. St. 547
Roman Missal 103
Russia. Catholic Church in—... 437
Rutten: Croire? 210
Ryan: Monopoly in Education .. 555
St. Peter. Allies:— 218
Schmidt: Experimental Psychology 110
Septenarius Sacramentorum 439
Shallo: Scholastic Philosophy ... 218
Sicardo-Murphy: St. Rita 547
Sodality Conferences. Garesché:— 213
Soengen: Promptuarium Sacerdotis 555
Southworth: Constitution 555
Spalding: Social Service 204
Statesmanship of Benedict XV .. 216
Stieglitz: Church Year 213
Studies on God 658
Talks on Truth. Hughes:— ... 433
Term of Adventure 334
Theologiae Moralis Principia ... 327
Theosophy. Janssens on— 439
U. S. Chaplains in War 666
Van der Heuvel: Benedict XV .. 216
Vermeersch: Principia 327
Vision Beatific: Walshe:— 210
Walsh: Cures 212
Walshe: Vision Beatific 210
Wassmann: Christian Monism .. 441
Why Must I Suffer? Remler:—. 219

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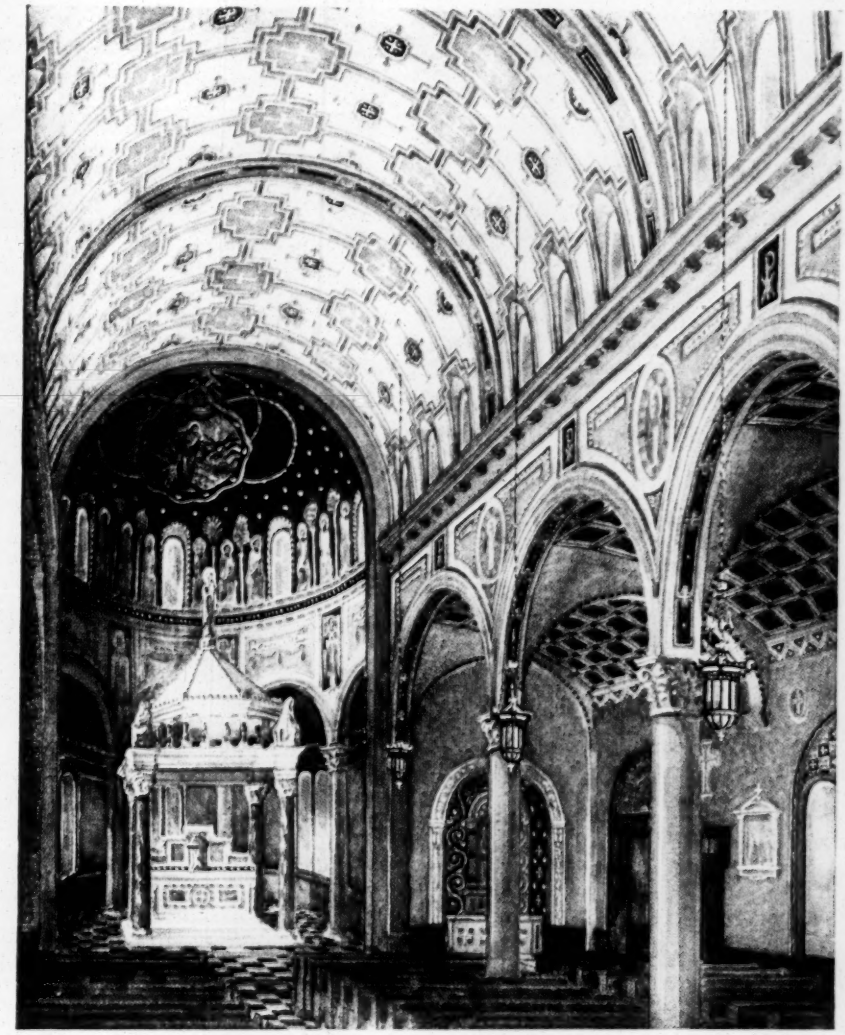

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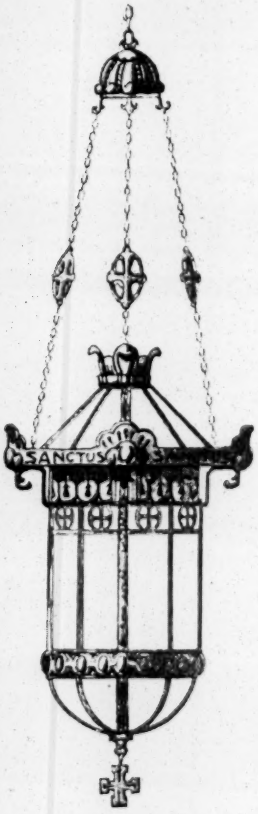

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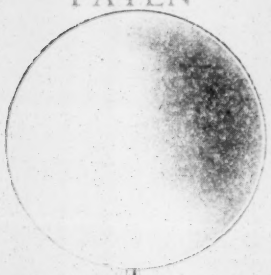

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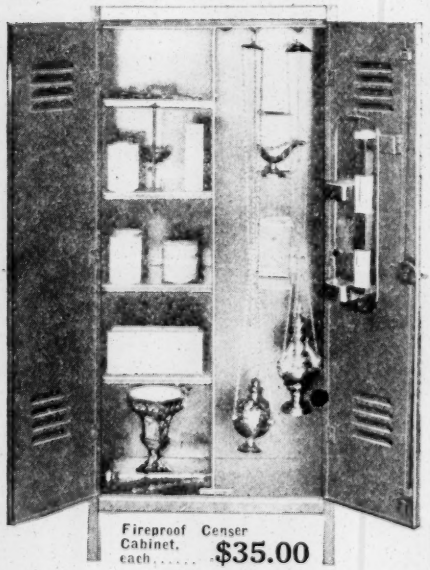

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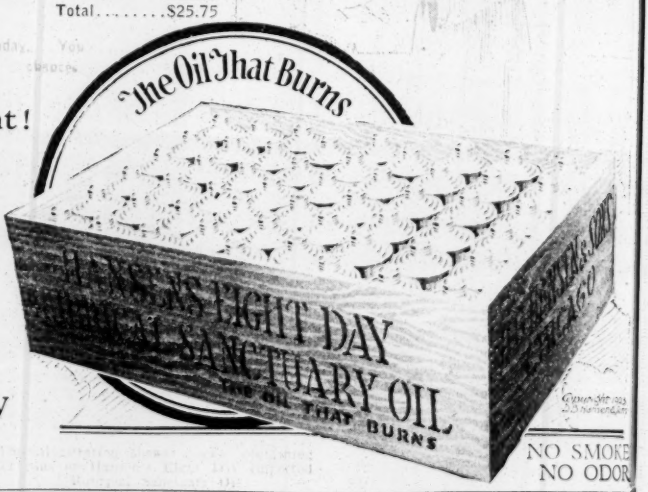

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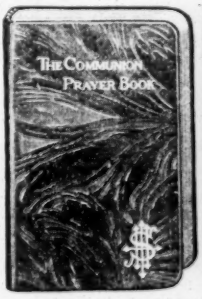

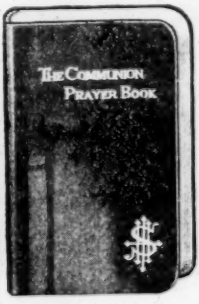

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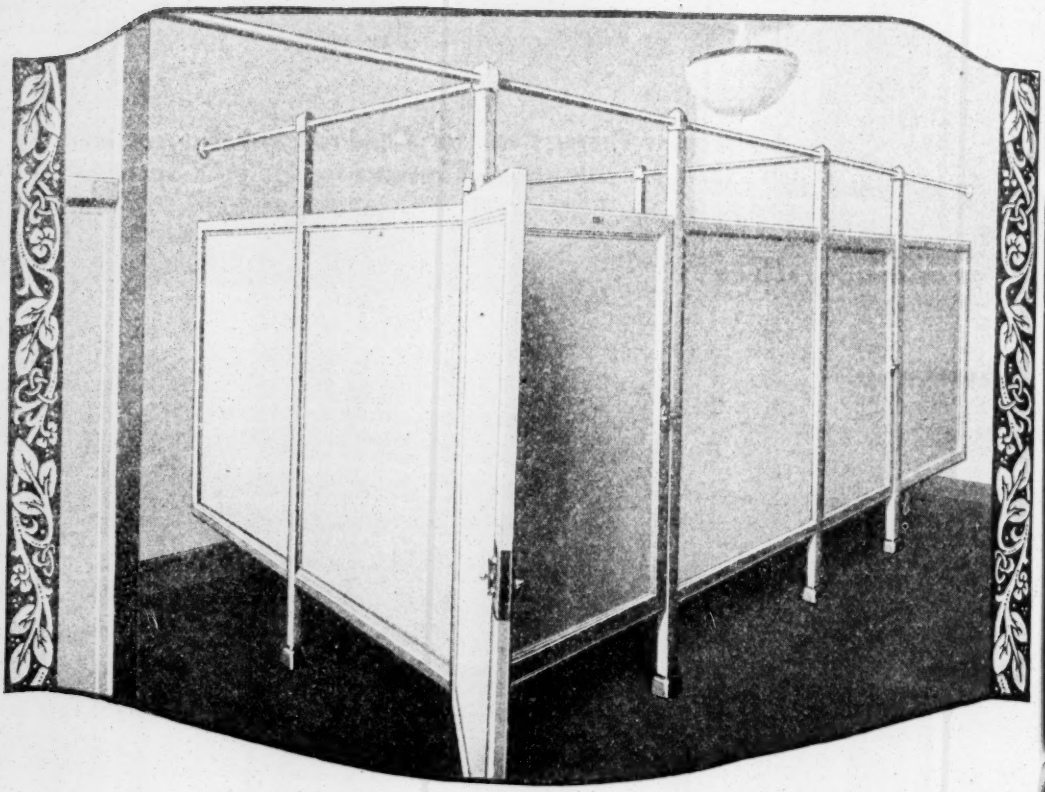

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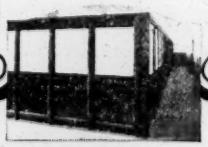

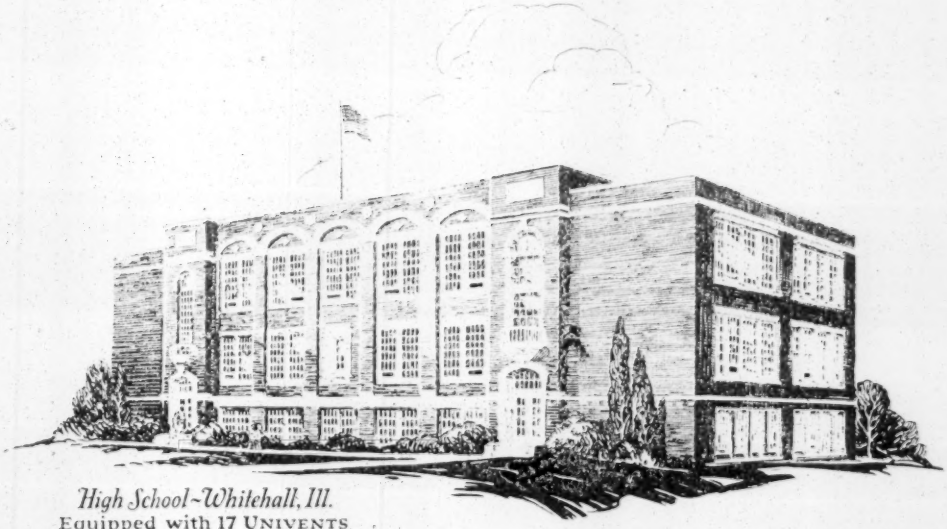

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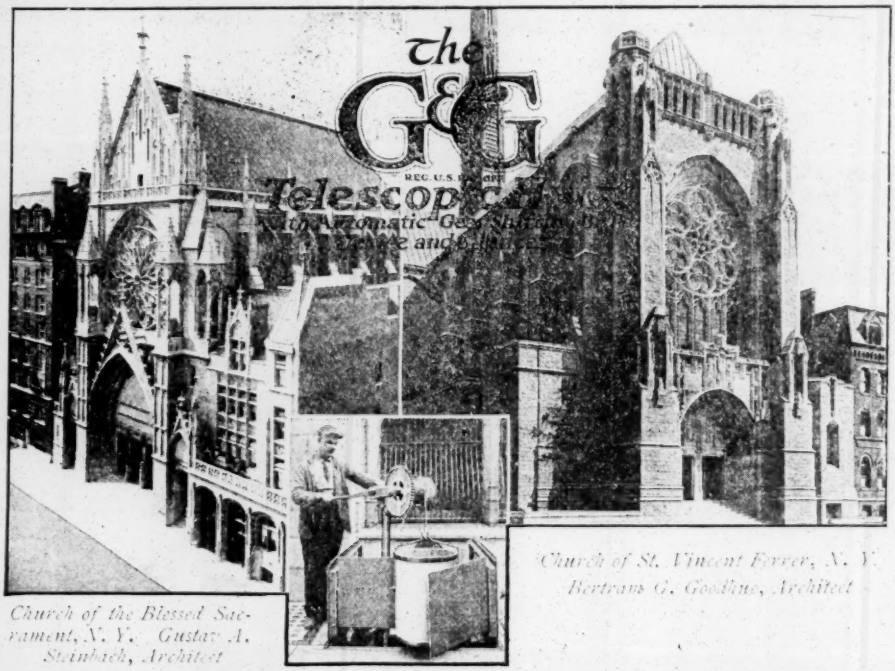

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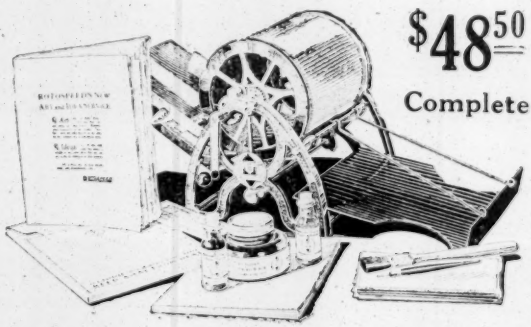

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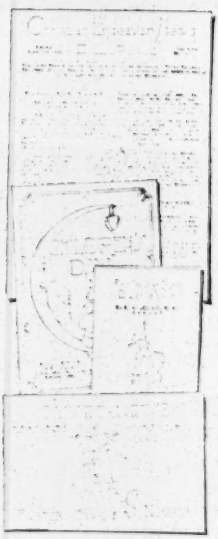

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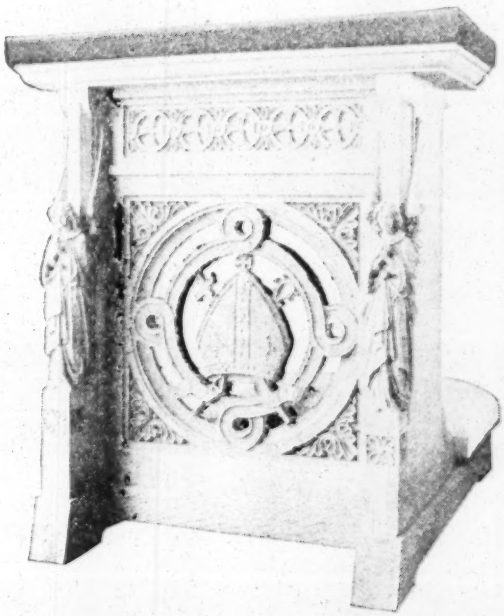

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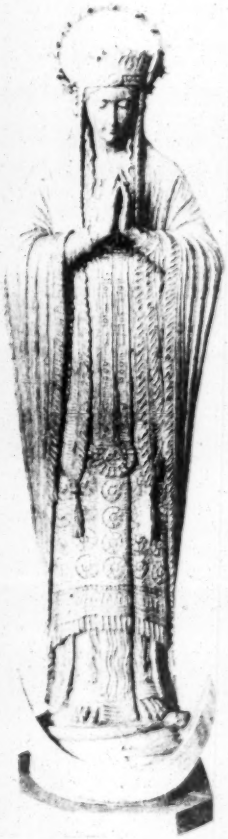

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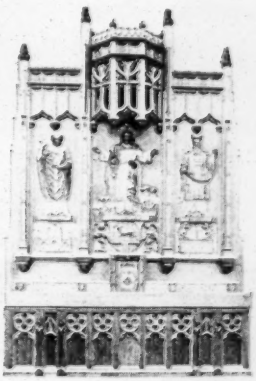

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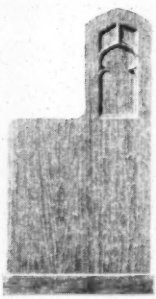

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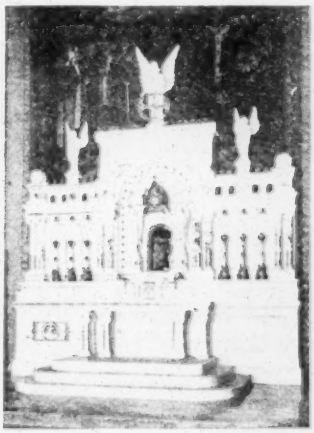

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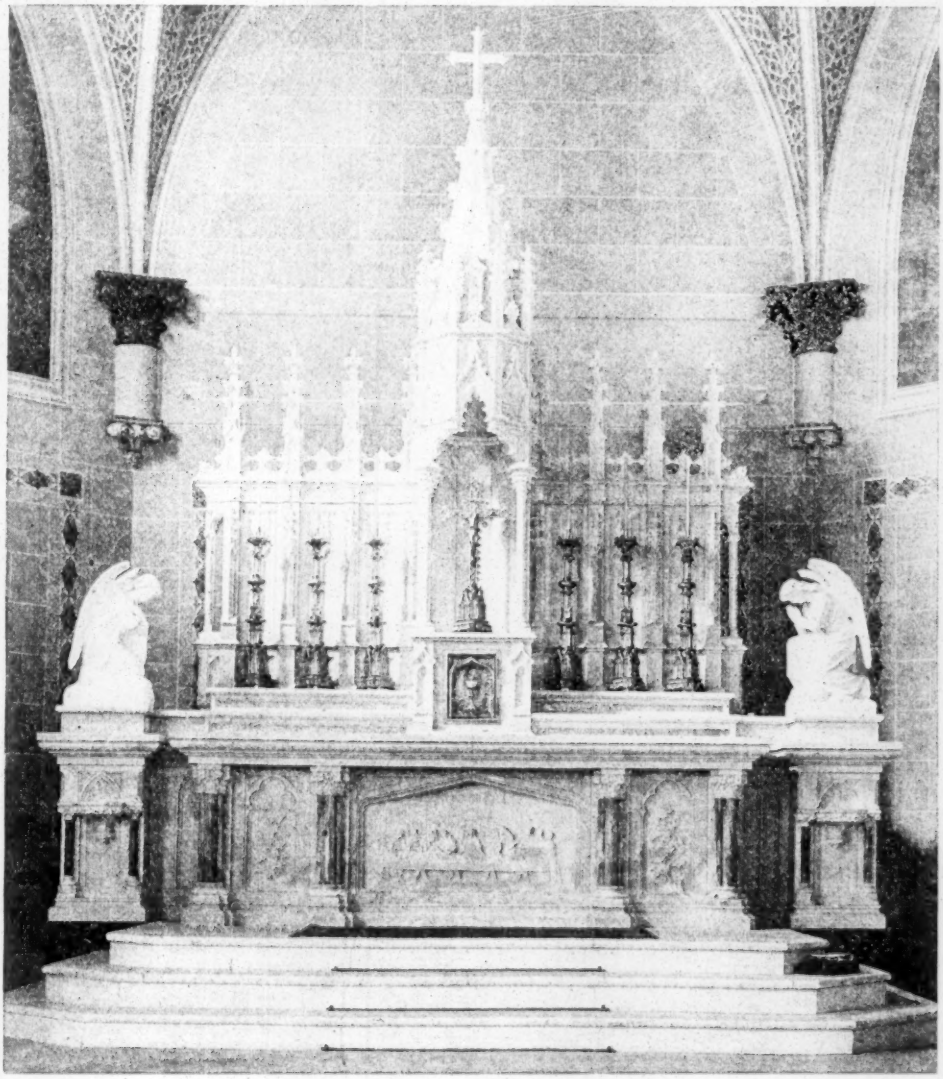

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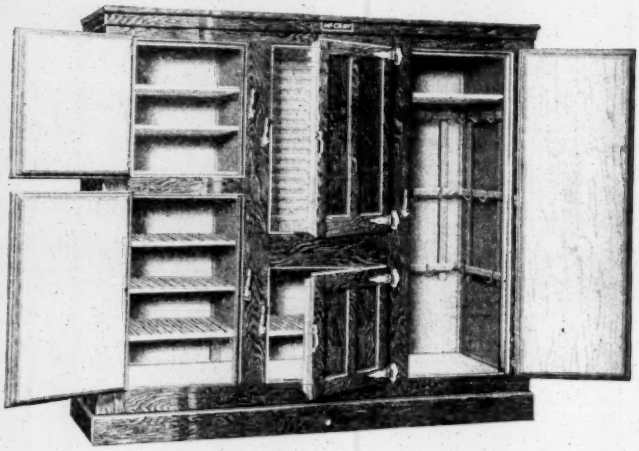

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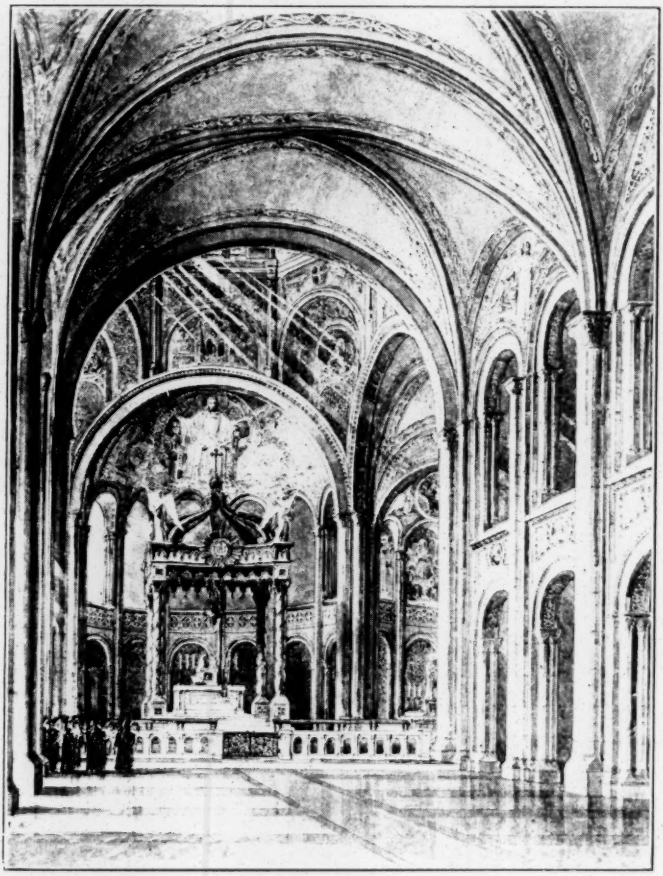

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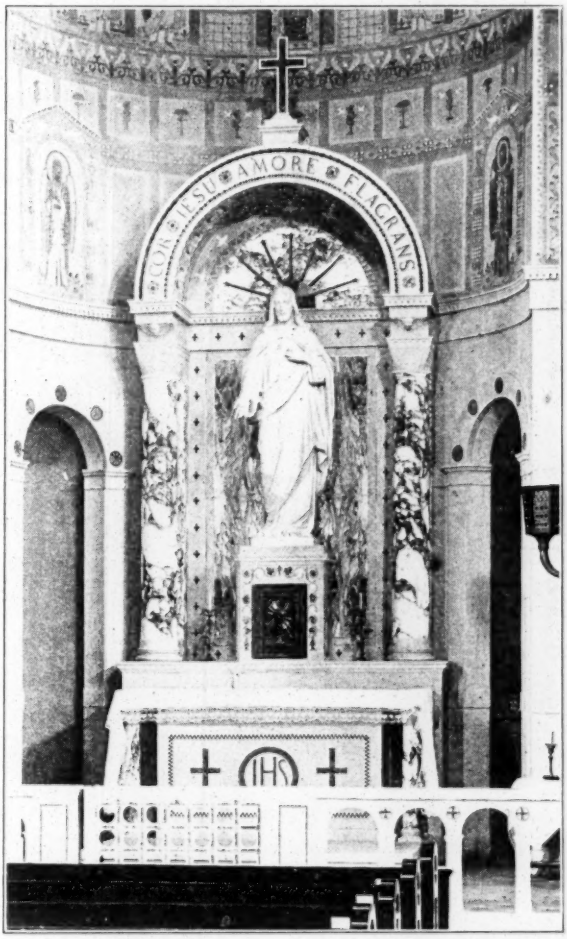

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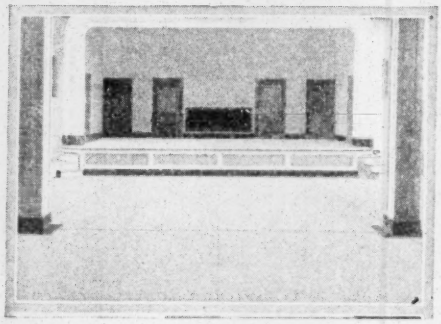

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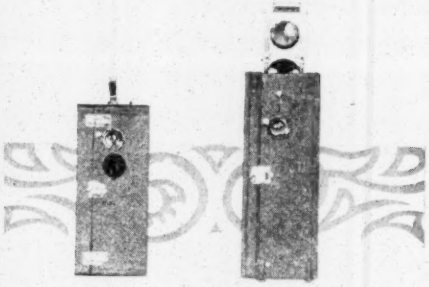

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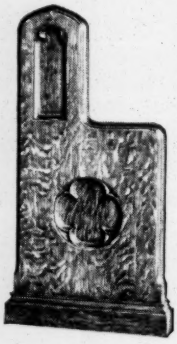

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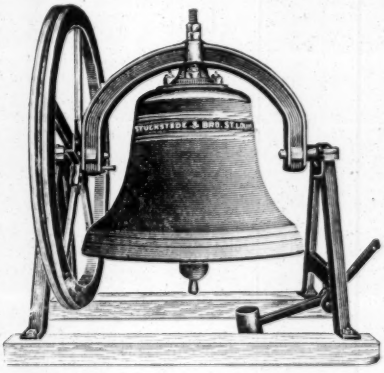

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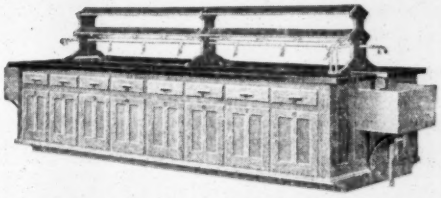

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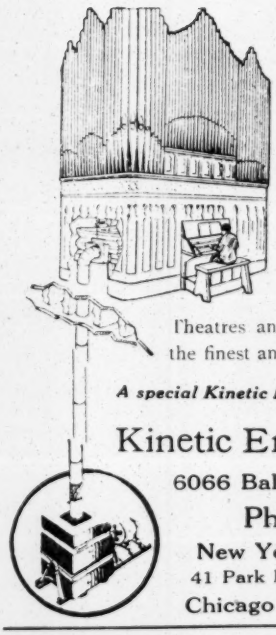

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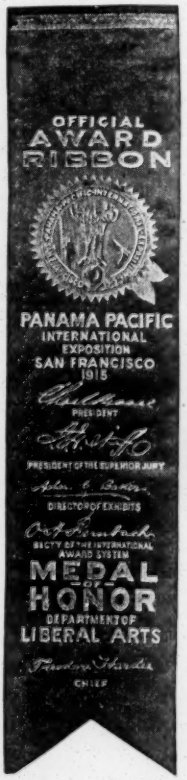

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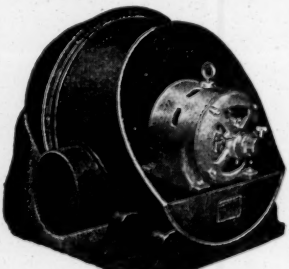

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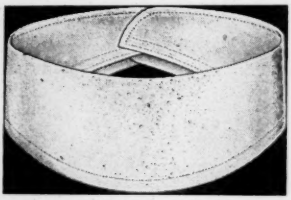

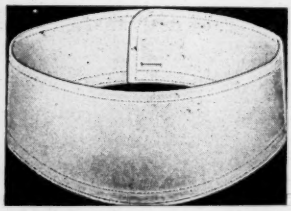

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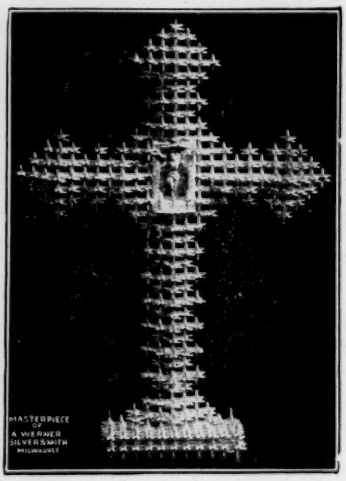

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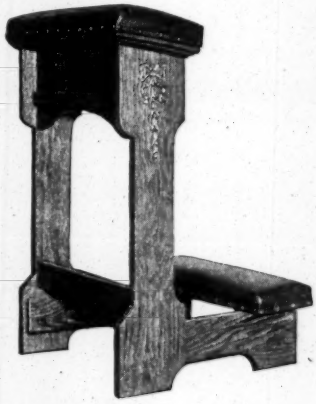

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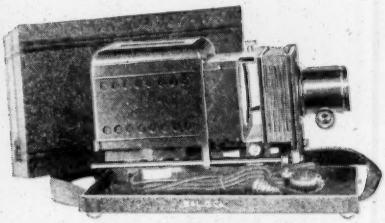

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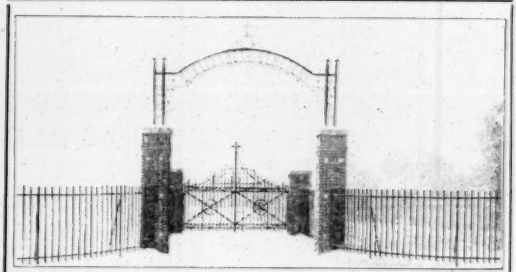

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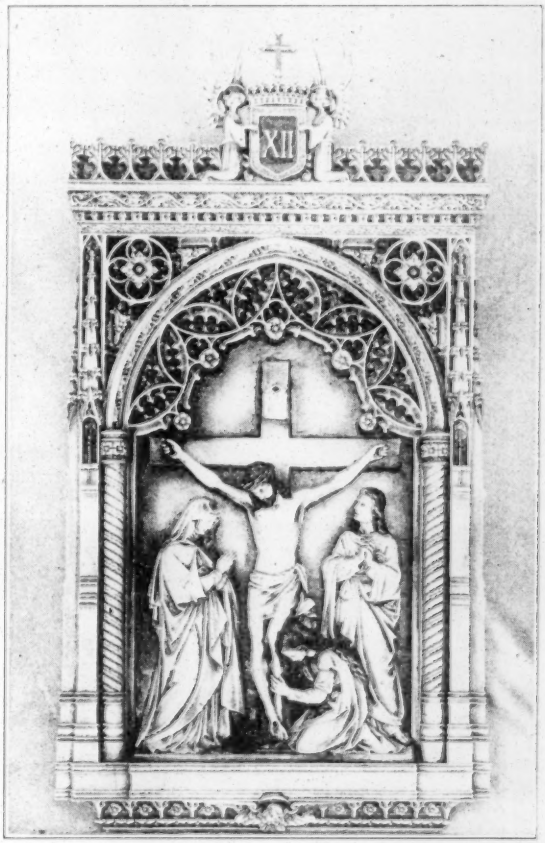

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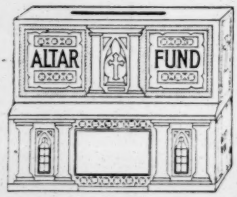

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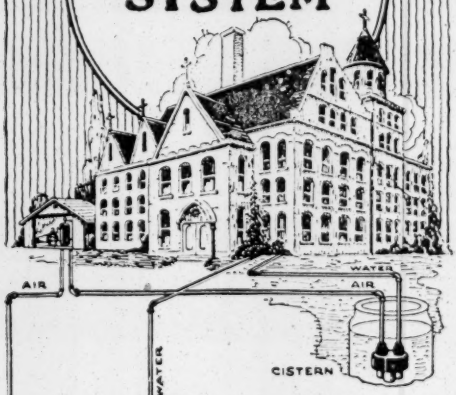

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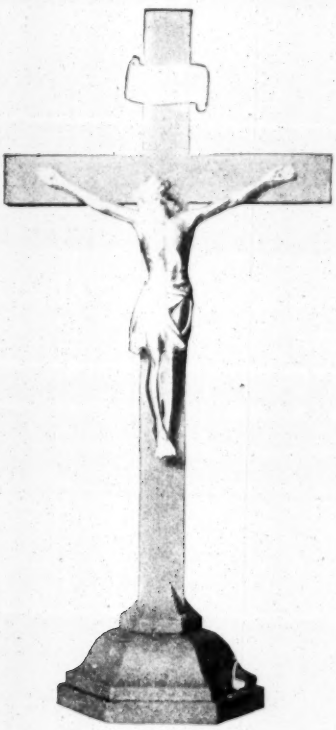

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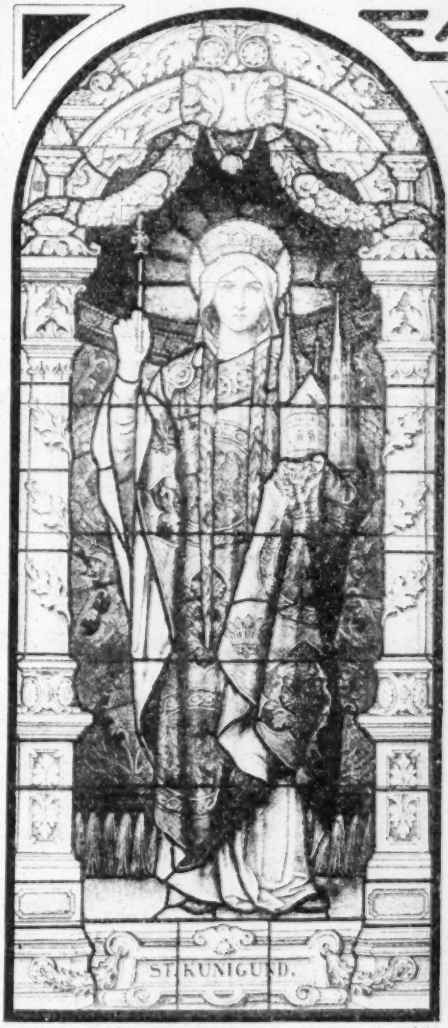

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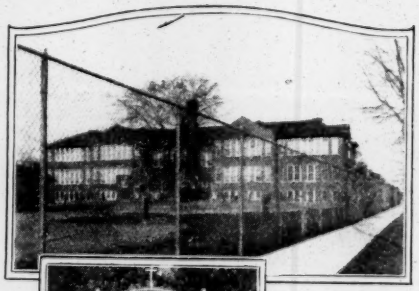

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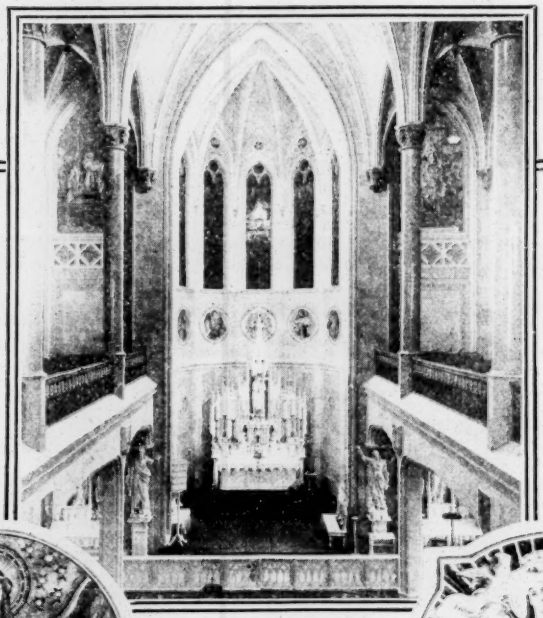

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To give the precise English equivalent of a Latin term or phrase employed by St. Thomas is sometimes extremely difficult and that perhaps mainly because the translator must know what was latent in the mind of St. Thomas when he selected the term—an implicit association that can be discovered only through familiarity with the Angelical's habitual science or wisdom. An instance of this occurs in the rendering of the opening sentence "Multitudinis usus . . . obtinuit, ut sapientes dicantur qui res directe [recte] ordinant et eas bene gubernant." As the equivalent of this, the translator gives: "The general use . . . has resulted in those men being called *wise* [translator's italics] who direct things themselves and govern them well." This is roughly an equivalent for the original, but it does not express what was in St. Thomas's mind when he wrote "recte ordinare". To get at that you must study the introductory lecture to his commentary on Aristotle's Nichomachian Ethics. There you find that his thought was organized on lines of the divers typical "orders" —1. the *order* which the human intellect does not make but *discovers* in nature; 2. the *order* which it puts in its own operations; 3. the *order* which it puts in the acts of the will and the executive faculties. Now since *philosophari est ordinare, ordinem vel invenire vel rebus imponere,* they are called *wise* who perform one or other, or better, both of these "ordinating" functions—which is obviously more than "directing things themselves". Fr. Rickaby caught this subtle meaning of the original when he translated the sentence as follows: "they are called 'wise' who put things in their proper order and control them well" (*God and His Creatures,* C. I). This is a minor matter, however, and elicits attention mainly because it shows the difficulty and delicacy of the translators' task and how much praise and commendation are due them for having succeeded so well. This translation of the *Summa Philosophica* should be given a place in every library by the side of the *Summa Theologica,* to which it yields not in depth nor breadth of vision but rather in the number of topics expounded and the method and form of treatment. The *Summa Theologica* is a more extensive work and the product of the author's whole life of study and teaching. The *Summa Philosophica* is an earlier production and yet is one of the greatest masterpieces of consecutive reasoning ever wrought by the human mind. What Euclid is in geometry, the *Contra Gentiles* is in philosophy.

THE ETERNAL INHERITANCE. An Explanation of Man's Supernatural Destiny and the Means He Must Use to Attain It. Adapted especially for Young Men and Young Women and Members of Sodalities. With an Introduction by the Rt. Reverend C. E. Byrne, D.D., Bishop of Galveston. By F. J. Remler, C.M. St. Louis, Mo.: Vincentian Press. 1924. Pp. 136.

A real June book—fair blooms, blue skies, graduation days a-coming, and the longest vacation just beyond. A class of ten pupils —four boys and six girls—working hard at their desks preparing for the final examinations. Enter the mailman. He hands the teacher a special delivery letter. What can it be? Sister Cecilia shows the class the letter and says: "Children, this is for you. And a most wonderful piece of news it contains! What favorite children of fortune you are! It comes from Mr. Miller, the executor of the last will of Mr. Manning, the multimillionaire, whom you all knew, and whose little son Harry was a member of your class up to the time of his death two years ago." Next Saturday, the eager children are at Mr. Miller's office, to learn the conditions of the promised legacy. The conditions are found to be: 1. the conduct of the legatee must be exemplary and beyond reproach; 2. each one must pursue an advanced course of studies and obtain a diploma therein—must reach over seventy per cent in the final examination. During the seven years Mr. Miller will defray all expenses.

The children pursue the course of required studies. Things go well enough during the first four years, but during the three following years at the university they are beset by enemies who leave nothing undone to turn the young men and women from the path of rectitude. The youths, however, come out unscathed from the ordeal. They pass the final examination with distinction and carry away the million dollar prize. Needless to say, the incident is a parable, an allegory. The million dollar legacy represents the eternal reward of heaven promised by God to those who shall overcome and be faithful to the end of their earthly school life. Fr. Remler works out the analogy in detail and successfully, that is, naturally. The book should be given to young graduates. It will help to keep them true to their religious ideals and encourage them to lead virtuous lives.

As the Bishop of Galveston sums up its service: "The reading of the book will relieve our young people of the idea that they are only posthumous children of a Father whose goodness they know from mere hearsay. It will reveal to every young man and woman a clear view of Our Father who art in heaven, providing for them now, loving them now, anxious for their welfare now, watching over them now—preparing them now for an endless reward in heaven".

All which goes to show that, while the theme is ancient, it is ever new, and is newly developed. The book is therefore timely and the method "actual". It is to be hoped that it shall receive the wide reception which may warrant the publishers' getting out a graduation edition, as the present format is hardly adapted to that purpose.

ANGLICAN CHURCH PRINCIPLES. By F. J. Foakes Jackson. New York: The Macmillan Company. 1924. Pp. 232.

A "NEW" WAY OF FOUNDING THE OLD KINGDOM. An Experiment in Apostolic Simplicity, Christian Unity, and Self-Support. Report of the First Bishop of Eastern Oregon, Rt. Rev. Robert Louis Paddock, D.D. Pp. 5.

The significance of these two publications sent to us for comment lies in showing the attitude which is manifested by the more or less representative writers in the Anglican Church toward Catholic Christianity as reflecting Apostolic interpretation. Arguments as to how far the Protestant conception of Christ's Church agrees with the Catholic belief would lead to polemics which are outside our scope. What the Catholic pastor is nevertheless anxious and bound to know with respect to his Anglican neighbors is summed up in the fact that they are moved by good will in maintaining religious morals, based on the doctrine of Christ. In those matters in which they misunderstand or misinterpret Catholic doctrines and practices contrary to their conception of Gospel Christianity, they are in good faith. If those who on principle protest against Catholic doctrine and life mostly err through misunderstanding what we believe and do, it is no less true that we, and perhaps priests as much as anybody, misunderstand the outsider who refuses to go our way. It was not Christ's way to exclude from His Kingdom men of good will.

The author of *Anglican Church Principles* makes a plausible case for the present attitude of those Episcopalians who claim independence of Rome yet maintain allegiance to the Church of Christ. But it is plausible only. He examines approvingly the principles of the Catholic Church in its primitive form, and with particular reference to the Christianity of Britain and Ireland, the relations of the Saxon to the Roman Church and the influence of the Norman element and its intercourse with Rome. The breach between Catholicity in England and Rome under Henry VIII is presented as political; for, although it affected the religious conditions of the kingdom in a vital degree, our author believes it to have been in no sense doctrinal; nor did it affect the fundamentals vouched for by

the Bible, or even by Catholic tradition. If Henry claimed under the approval of Parliament to be the head of the English Church, the title was personal, not constitutional. He simply put the Pope in his place as spiritual head and denied him the rights of a temporal ruler who exercises jurisdiction over the benefices and appointments of clergy and monastic institutions deriving their support from the English realm.

But is this true? When the author comes to examine the doctrine of the Catholic Church at the time of the so-called Reformation he explains as mere usages, if not as abuses, what in reality is and has always been regarded, even by popular theologians in England, as essentially Catholic doctrine. This refers especially to the Mass and the Sacraments. The author's conceptions of Catholic doctrine before the Reformation are based upon erroneous reading of sources. This we must assume when he says, for example (p. 66), of Extreme Unction, that "The Latin Church regarded the ceremony, not as curative, but as a preparation for death, the *viaticum,* something that the traveller to the next world takes with him, as a protection on his journey into the unknown". Assuredly no Catholic would confound *Extreme Unction* with the *Viaticum.* Though administered where a person is in danger of death, they are entirely different sacraments. But such and kindred errors in reference to Catholic doctrine are typical and common enough in non-Catholic writers who propose to explain Catholic doctrine. They readily allow a writer to reconcile primitive and even medieval Catholicity with later or modern appeals to the Scriptures as a common basis of Christianity. They are not explained by saying that the Church of England has "always acknowledged that the Church of Rome has conserved much that is important, and that the Protestants have rendered an immense service to religion by taking a firm stand on the authority of the Bible" (Preface). As a matter of fact, the division and disintegration which the history of Protestantism presents at the present moment have their source not in belief in the Bible so much as in the interpretation which each individual puts on a text that is capable of a thousand different interpretations. Misinterpretation of a written word can be prevented alone by appeal to the consistent tradition of an organized and authorized teaching Church. The Protestant concept of a Church is not that of a teaching body but that of a congregation in which each member reads out of an inspired book what he conceives to be God's meaning.

A further instance of this individual liberty to deal with Christ's teaching is Bishop Paddock's "New Way—An Experiment in Apostolic Simplicity and Christian Unity". It is indeed admirable as

an individual aim; but it lacks the essence of continuity and perpetuity which attaches to the authority of a Church such as Christ evidently meant to establish for all time and every place. May we assume that Christians all over the world have missed the simplicity and unity which Christ told His Apostles would be the sign whereby all men should know "that you are my disciples"; or that we have lost until now the injunction that Christians should be one "as I and the Father are one"? The praiseworthy experiment which seeks a simple life, refuses the support of corporate charity, goes abroad to preach and teach the doctrines of Christ to all who are disposed to hear, is not uncommon in the history of Christianity from the Apostolic days down to the time of St. Francis of Assisi and our own. It does not indeed operate in the same way everywhere and under all circumstances. Hence we must look for divers manifestations, more or less perfect, of the same spirit. But in every case these manifestations, if they would claim the common allegiance to the Church of Christ, must operate under a common head, one Lord, one baptism, one interpretation of the doctrine laid down in the Bible and approved by the consent of the Apostolate through the ages since Christ. What Dr. Paddock does as an experiment appealing for approval in his Church he will find actually done in a thousand communities throughout the land, though not everywhere in the same manner, under the claim of Catholic Christianity whose head is the Pontiff at Rome. What he bids wealthy Episcopalians of our Eastern States note as an experiment in Apostolic living is a fundamental doctrine and a very wide practice throughout the world in the Catholic Church. Neither a common doctrine nor a common practice of Apostolic living is possible under the Protestant interpretation of Christianity.

UNITED STATES CATHOLIC CHAPLAINS IN THE WORLD WAR. Ordinariate of the Army and Navy Chaplains, New York City. Chauncey Holt Co.: New York. 1924. Pp. 359.

This stately volume containing the register of the Catholic Chaplains of the Army and the Navy during the world war, compiled by Mgr. Waring, V. G., and Eugene Rossmore O'Connell, will serve not only as a directory recording the names of the priests who gave, as His Eminence Cardinal Hayes, for the time Chaplain Bishop of the Diocese Castrensis, expresses it in his Foreword, an illustration "of priestly dignity and zeal" combined "with soldierly adjustment to military requirements during time of war," but it also forms an important chapter of the national religious history of the United States. The life story of service of each chaplain is briefly told

in alphabetical order and Catholics may be gratefully proud of the gallant list as a testimony to their faith alike and to their patriotism. One gets the impression from looking through it that there is at the service of our country a body of men well educated, well disciplined, noble, brave and spiritual, who grace their military honors by their priestly character.

PRIMER ANUARIO ECLESIASTICO de la Iglesia Catolica en Centro-America. Por Pedro Buissink, parroco: Escuintla, Guatemala, C. A. 1924. Impreso en los Talleres Sanchez y de Guise. 1924. Pp. 124.

An ecclesiastical directory of Central America is something of a novelty. This first issue includes the archdiocesan and diocesan sees of Guatemala, Managua, with Granada (Nicaragua), Leon, Tegucigalpa with Santa Rosa de Copan, the Vicariate of San Pedro Sula, Honduras, of San Jose (Costa Rica), the Diocese of Alajuela, the Vicariate of Limon, the sees of San Salvador, with Santa Ana and San Miguel. The experiment is a measure quite unique in its form. Here is a catalogue of dignitaries, officials and parochial as well as teaching clergy in the different localities. The records also of scholastic and charitable activity. P. Buissink gives lists of clerical associations, references to the "Buena Prensa", etc. But statistics are not the only feature of the *Anuario*. Between the lists we find formulae for keeping church registers, instructions preparatory to marriage, a Catechism in summary for children preparing for Communion and for simple converts, brief instructions on Protestantism, secret societies, short rules of life, family prayers, and kindred items to serve the priest in missionary and parish duties. It is a year-book such as every diocese might have, adapted to local needs of the work of pastors. Fr. Buissink keeps in touch with his English-speaking brethren, as his prologue "Dios" with an English "strophe" and "antistrophe" shows. The directory suggests some useful features for rural pastors in and out of missionary dioceses.

Literary Chat.

One likes to think that many, most, readers of this REVIEW, have long since made the acquaintance of Michael Williams' *Book of the High Romance* and have spread the volume widely amongst the intelligent Catholic laity and amongst thoughtful people outside the pale. Be this as it may, those who have read the book will be glad to know that an enlarged edition has recently been issued (New York: The Macmillan Co.). The additional chapter covering fifty pages records the writer's experience within the Church since his conversion ten years ago, five years since he told the story of his pre-Catholic life and his "quest of the high romance". The

new chapter is as absorbingly interesting as the main body of the work and furnishes evidence that the author's return to his Father's house has stood the test of time — the one irrefutable argument that the home-coming was not the effect of a passing emotion to be effaced by the experience of the monotonous routine following on the earlier excitement of novelty; but the result of unshakable conviction, and abiding content.

It is gratifying to be able to announce that Father Gemelli's *Nuovi Horizonti della Psicologia Sperimentali* (pp. 387) has recently been re-edited with revisions and additions. The work, it may not be amiss to state, consists of five chapters, all concerned with the boundaries of psychology over against the encroachments of materialists who would reduce the science of the psychic life to biology by subjecting it to the evolutionary hypothesis. Father Gemelli clearly proves the irreducible difference between the two sciences. He also discusses the place and the application of experiment, particularly of measurements to the intellectual and volitional processes, and shows that, while such methods are not only useful but essential, they can never take the place of introspection. He also discusses the value of pathological experience. It is hardly necessary to add that the *Nuovi-Horizonti*, like all the other work of this many-sided *savant*, reflects that genuine philosophical spirit which, ever alive to the newest experimental research and method, knows how to utilize both in the interest of a wider science. No recent writer has done better service in the work of co-ördinating the empirical sciences with philosophy than the author of *L'Enigma della Vita*.

The books just mentioned belong to the well-known series of *Vita e Pensiero* issued by the *Società Editrice*, Milan. To the same series has recently been added *Il Miracolo* (pp. 652) by P. Angelo Zazzochi, O.P., Professor at the Collegio Angelico, Rome. This is a comprehensive study of the nature, the apologetic value, the possibility, and the fact of miracles. The lines are familiar, but the learned Dominican professor has developed them over against the hypotheses of psychic forces whereby recent naturalism seeks to account for the events which Christianity claims to be supernatural signs and motives of credulity for its divinely revealed teachings. The author has made good use of the literature favorable and unfavorable dealing with miraculous phenomena.

To the same series has also been recently added *Primi Lineamenti di Pedagogia Christiana* (pp. 190), by Professor Francesco Olgiati. The booklet contains a course of lectures on pedagogy given by the author at the Catholic University, Milan. The necessity of unifying principles for an effective system of education is insisted on, and the claim is made good that neither positivism nor idealism but Christianity alone can furnish those principles.

Speaking of pedagogy and particularly of measuring mental ability—upon which Father Gemelli in the book mentioned above makes some critical observations—suggests a little brochure (pp. 31) issued by the America Press, with the title *Intelligence Tests*, by Father Austin Schmidt, S.J., Ph.D. Father Schmidt has specialized on the educational aspects of experimental psychology, and in the pamphlet just mentioned he offers some sound and practical observations concerning the value and method of testing the ability of school children. That such testing within due limits is possible is manifest from the fact that it is consciously or unconsciously employed by every teacher. *Ab esse ad posse valet illatio.* The problem for the teacher is chiefly what to expect and what not to expect from the tests which of late have been so extensively and intensively promulgated. The subject is one to be handled chiefly by common sense. Still, some technical knowledge and experience are necessary, and in these respects the pamphlet will be helpful to the teacher in the class-room.

The older generation of priests believed in the efficacy of the Sacrament of Penance and the confessional as a

sufficient means to keep our youth in habits of purity. The knowledge that sin is an evil which we must ward off and counteract by every possible sacrifice of self-denial and control of the senses did in the past produce a healthy generation physically and spiritually. Modern culture has largely succeeded in substituting a methodical study of evil with prophylactics and hygienic precepts by which to educate the young to keep off the consequences of self-indulgence and sin. In many cases it ends by inculcating the excessive worship of the body. Theologians and educators must, no doubt, take note of the change of the popular attitude toward the preservation of chastity. Hence such works as Fr. Augustine Gemelli's *Non Moechaberis*, which offers a series of disquisitions on medical science intended for the guidance of confessors.

Fr. Gemelli wrote originally in Italian; but the book is now obtainable in Latin, to serve a wider field.

Simultaneously Professor Francesco Olgiati of the Catholic University of Milan has written *I Nostri Giovani e la Purezza*, detailing his experiences as teacher of the young and his hopes with regard to the youth of Italy. Both books are issued by the *Società: Vita e Pensiero* of Milan, which has for its motto "Veritati et Charitati". The titles and source speak for themselves, and one cannot but commend the efforts to promote purity of life. We have this kind of literature in English-speaking countries, but Catholics somehow dread the very idea of its necessity, which is a good sign while it lasts.

The doctrinal and by consequence the corporate disintegration of Protestant Christianity which the Western world is witnessing to-day, is being just now paralleled in the Eastern and more strikingly in the Orthodox Russian Church. Most of us have been wont to think of Russians as conservatives in religious matters. Their conservatism, however, was largely due to government censorship and to the infliction of severe punishment on persons who left the Orthodox fold. But now that these restraints have been abolished and that the Soviet government offers every inducement to those who repudiate Orthodoxism, that form of Christianity may practically disappear in Russia. "Russian religion has so far been of a cloistered and sheltered variety; and now that it is exposed to the rudest shocks whereby any confession of faith has ever been assailed we cannot expect its history to run on exactly as before, though the *émigrés* (many of whom have themselves adopted new forms of belief) do expect the miracle to happen."

What is going to happen in Russia, religious or political, no one can of course forecast. Bolshevism is probably too violent a policy to endure for long, and Orthodoxism may be in process of disintegration from which it will be saved only by corporate reunion with Rome. Whatever the future may have in store, the signs of the time will be at least made more intelligible to the earnest watchers by reading Captain Francis McCullagh's *The Bolshevik Persecution of Christianity*, which has just been issued in this country by Dutton & Co. (New York; pp. 421).

While dealing specifically with events covered by the title (of which events it furnishes probably the fullest and most trustworthy account thus far available) the book presents a valuable survey of the present status of religion—Orthodox, Catholic, and Protestant. The author writes with the authority of an eye-witness and the full information of one who has made a special study of the past history of the problem as well as of the effects, religious, racial, and political, resulting therefrom, and at the present moment seemingly so hopelessly confounded. Coming too late for adequate review in the present number, the work will be taken up in a future issue.

Under the general title *The National Health Series*, the Funk & Wagnalls Company (New York) are issuing a series of booklets arranged by the National Health Council. The list comprises twenty small, neatly printed volumes, each dealing with some topic of hygiene, general or special; for in-

stance, diet, the human machine, the young child's health, cancer, care of the heart, and so on. Of particularly cultural value is the booklet *Man and the Microbe*, which describes how communicable diseases may be controlled. The volumettes, comprising the work of eminent specialists, furnish accurate infromation in a pleasing, untechnical style.

While we have no major, we have many minor, poets in these latter days; and every once in a while some enterprising collector gives us a new anthology or a new galaxy. Appleton's *Library of Verse* takes rank amongst the latter class. Two issues have come to our table, *Collected Poems* by Stephen Gwynn and *Poems* by Camilla Doyle. Many of our readers will of course know Stephen Gwynn as an Irish patriot, a lover of his people and of their distinctive literature wherein he himself occupies an honored place. His poems, brought together chiefly from various periodicals, ring true to the Celtic heart, which feels the pulse alike of joy and sorrow; the love of Erin, her island and her children; reverence for God and the truths and things of faith which to the Irish are dearest.

The longest poem in the collection, reprinted from the original booklet form now unprocurable, entitled *The Queen's Chronicler* (old Brantôme), contains a stanza which reflects a tone characteristically lyric as well as religious. The Chronicler is singing of Mary, Queen of Scots:

"O envious heart of woman! Though she gain
A thousand triumphs in a thousand ways,
Yet in her inmost soul she most is fain
For woman's worship and for woman's praise.

Throne, statecraft, victory all, all, were vain:
She craved for roses 'mid her sombre bays.
Elizabeth was wooed for power or place;
But men had died to look on Mary's face.

Why else was there poured out that brimming vial
Of malice? Grant that it was wise to smirch
Her name with charges unapproved by trial,
Yet why withhold the priest? Why that research
For ignominy? Why the last denial
Even of burial by her Mother Church?
I cannot pardon to the great Queen Bess
This paltry posthumous vindictiveness."

There is a note of genuine poetic feeling in *Poems*, by Camilla Doyle. The writer has caught the spirit of song from nature in all her moods and scenes. That the author merits to be called a poet, a maker, in some sense a creator, is patent from the fact that she succeeded in glorifying the hopelessly prosaic canal and towpath. To show her attitude toward—

"The winding crossing rivers [that] stand
Displayed as lines on England's hand,
Where poet-palmists tried
To scan her life's long tide,"

she adds,

"And I will be the first to sing
This ancient but still unpraised thing
Where as I walk along
My thoughts become a song."

There are many chiselled gems of poesy contained in this small casket. If one were to note any imperfections in the curio's art, they would be found here and there in the mechanism of rhyme. Only by generous drafts on the bank of privileges whereat poets have acknowledged credit can "rest" be attuned to "mist" (p. 10); "random" to "tantrum" (p. 7); "were" to "near" (p. 9); and so on; while only by indulging in a bit of the brogue can "joy" be made assonant with "fly" (p. 10). However, these indicate only slight slips of the chisel in the outer shaping of poetic thought the true beauty of which, like that of the King's daughter, *est ab intus*.

Lively activity has been noted of late in the field of scholastic study of

Latin. We have already commented on the praiseworthy, and in a sense quite successful effort of *Latin Grammar made Clear* by H. Petitmangin and John A. Fitzgerald (Funk and Wagnalls), though the aim to make Latin grammar clear is as old as the art of grammar-making itself.

Similarly the favorable reception given to Fr. Geyser's *Musa Americana* will no doubt be repeated in his recent book, the *Orator Latinus* (A. F. Geyser, S.J.—Allyn & Bacon). In this he includes the translation into Latin of striking pieces of English oratory, both prose and verse, and of poems adapted to recitation. It is apt not only to combat the *ennui* which often afflicts a class, but also to provide a desirable correlation between the Latin and English classes.

Church Latin for Beginners (noticed in the Literary Chat of the REVIEW for December, 1923) addresses itself chiefly to those who have no opportunity for formal Latin study but desire to acquire sufficient knowledge of the language to imbibe the spirit of the Church's liturgy. The author has been mindful of their necessities and supplemented the book with a Key (Benziger Brothers) which will assist in furthering the excellent intent of the author's work.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

RELIGION. Fourth Course. (*Teachers' Edition,* containing Fourth Manual). By Roderick MacEachen, D.D., Catholic University of America. Macmillan Co., New York. 1924. Pp. viii—245; vi—30.

FISHERS OF MEN. A Talk on the Priesthood. By the Rev. Paul Waldron, Rector of St. Columban's Seminary. Published by the Columban Fathers, St. Columbans, Neb. Pp. 56.

THE MASS. By the Rev. Fr. Sicard. Authorized translation from the French, by the Rev. S. A. Raemers, M.A. B. Herder Book Co. Pp. 102. Price, $0.75.

GUIDE IN A CATHOLIC CHURCH FOR NON-CATHOLIC VISITORS. Being a Doctrinal Explanation of the Objects usually found in a Catholic Church. With the Prayers of the Principal Services in Latin and English. By Lancelot W. Fox, author of *The Glories and Griefs of India,* etc. Fourth Edition. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 81. Price, $0.25 *net.*

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XI, on the Occasion of the Third Centenary of St. Josaphat, Martyr, Archbishop of Polotsk, of the Oriental Rite. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 16. Price, $0.10 *net.*

COURT OF CONSCIENCE. A Brief Consideration of the Means provided by Divine Love and Mercy for reconstructing Moral Character and developing the Virtues of the Immortal Soul. By Fr. Peter Cauley, 130 E. 4th St., Erie, Pa. Pp. 112.

OUR LADY BOOK. Compiled by the Rev. F. X. Lasance, author of *My Prayer-Book,* etc. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 709. Price, $1.85 *net.*

BIBLE AND LABOR. By Joseph Husslein, S.J., Ph.D. Written for the Department of Social Action of the National Catholic Welfare Conference. Macmillan Co., New York. 1924. Pp. 221. Price, $2.25.

LA PREMIÈRE COMMUNION DE JEANNE D'ARC. Elie Maire, Aumonier au College Stanislas. P. Lethielleux: Paris. Pp. 83. Prix: 2.00; *franco,* 2.30.

LES CATHOLIQUES ET LES DANSES NOUVELLES. F.-A. Vuillermet, O.P. P. Lethielleux: Paris. Pp. viii—54. Prix: 2 *fr.; franco,* 2 *fr.* 30.

HISTOIRE DE LA DÉVOTION AU SACRÉ-CŒUR. Vie de Sainte Marguerite-Marie. Par A. Hamon, S.J., Docteur ès Lettres. 5e édition, revue et corrigée. Gabriel Beauchesne: Paris. 1923. Pp. 504. Prix, *franco,* 22 *fr.*

BERNADETTE OF LOURDES. By the Rev. C. C. Martindale, S.J. Catholic Truth Society: 72 Victoria St., S. W. 1. Pp. 63. Price, 2*d.*

THE HOLY NAME. A Dissertation. By a Priest of St. Bede Abbey. Pp. 46. Price, $0.10 *net.*

ETUDES SUR LA PSYCHOLOGIE DES MYSTIQUES. Joseph Marechal, S.J., Docteur en Sciences, Professeur au College philosophique et theologique de la Compagnie e Jésus à Louvain. Tome Premier. (*Museum Lessianum.* Publications dirigees par des Pères de la Compagnie de Jésus, Louvain.) Charles Beyaert: Bruges, Belgique. Felix Alcan: Paris. 1924. Pp. 267. Prix, 12, 50 F.

HISTORICAL.

MEMOIRS OF MISSIONARY PRIESTS. As well Secular as Regular, and of Other Catholics of Both Sexes, that have Suffered Death in England on Religious Accounts from the Year of Our Lord 1577 to 1684. Gathered, partly from printed Accounts of Their Lives and Sufferings published by Contemporary Authors in Divers Languages, and partly from Manuscript Relations kept in the Archives and Records of the English Colleges and Convents Abroad, and Oftentimes Penned by Eye-witnesses of their Death. By Richard Challoner, D.D., Bishop of Debra and Vicar Apostolic. New Edition, Revised and Corrected by John Hungerford Pollen, S.J. P. J. Kenedy & Sons, New York. 1924. Pp. 642. Price: $5.00; *postpaid,* $5.20.

IRELAND'S IMPORTANT AND HEROIC PART IN AMERICA'S INDEPENDENCE AND DEVELOPMENT. By the Rev. Frank L. Reynolds, Chicago, Member of the American Irish Historical Society and the Illinois Catholic Historical Society. Supplementary to Histories in the Schools. John P. Daleiden Co., Chicago. Pp. 322. Price, $1.60.

THE BOLSHEVIK PERSECUTION OF CHRISTIANITY. By Captain Francis McCullagh, author of *With the Cossacks, The Fall of Abdul Hamid, A Prisoner of the Reds,* etc. E. P. Dutton & Co.: New York. 1924. Pp. 401.

A DICTIONARY OF SECRET AND OTHER SOCIETIES. Comprising Masonic Rites, Lodges and Clubs; Concordant, Clandestine and Spurious Masonic Bodies; and Occult Societies; Fraternal, Benevolent and Beneficiary Societies; Political and Civic Brotherhoods; Greek Letter Fraternities and Sororities; Military and Non-Masonic Organizations to which only Free Masons are admitted; Mystical Ancestral Orders; Revolutionary Brotherhoods, etc. Compiled by Arthur Preuss, Editor of *Fortnightly Review.* B. Herder Book Co., St. Louis and London. 1924. Pp. 543. Price, $3.50.

HISTOIRE DE L'EGLISE CATHOLIQUE DANS L'OUEST CANADIEN. Du Lac Superieur au Pacifique (1659-1915). Par le R. P. Morice, O.M.I. Avec de Nombreuses Illustrations. Vol. IV. Chez l'Auteur, Saint-Boniface; ou Granger Frères, Montreal. 1923. Pp. 474.

L'AGONIE DE L'ANCIEN REGIME. La Revolution Française, I. Par Edouard Gasc-Desfossés. Gabriel Beauchesne: Paris. 1923. Pp. 452. Prix: *franco,* 13 *fr.* 20.

LITURGICAL.

ADDITIONES ET VARIATIONES in Rubricis Generalibus Missalis Romani ad normam Bullae "Divino afflatu" desumptae ex altera editione Vaticana iuxta typicam a S. R. C. approbata anno 1923. Romae apud Administrationem Ephemeridum Liturgicarum. 1924. Pp. 43.

INDEX TO VOLUME LXX.

Absolution: after Requiem, 315; pronouncing words, 201; reciting form of, 421
Abstinence: diocesan law, 530
Act of divine faith, 337
Acta: martyrum, 561; sanctorum, 577
Advertising church, 507
Affinity, how begotten, 641
Agatha, or Agata, 524
Allocution of Pius XI, 610
Altar candle: imitation, 314; order of lighting, 95
Altar: Mass at privileged, 636; wine recipe, 191
Alton, Springfield diocese, 198
American generosity to Rome, 610
Americanization, 70, 176, 295, 381
Analecta Bollandiana, 575
Angelus, position in reciting, 98
Anne Catherine Emmerick, 630
Antiphons at Magnificat, 528
"Aperi, Domine", 274
Apologetics, new methods, 418
Apologists of early Church, 484
Architecture, window in, 254
Art in literature, 205
Ascetical Theology, 326, 413
Ashes, imposed on First Sunday of Lent, 533
Assistant priest, see *Priest*
Attrition, twofold, 342
Audibility: meaning of, 202
Autobiography of Breviary, 131, 270
Bacuez, on Index, 284, 617
Bank stock: restitution, 527
Baptismal water, blessing, 280, 523
Baring-Gould, hagiographer, 578
Beatification process, 620
Benedictio Sacri Fontis, 280
Benediction: incensings at, 524; O Salutaris, 523
Benedictus: antiphons, 528
Bergin, Fr., on Mt. Calvary, 470
Bi-lingual schools, 70
Bination: stipend, 199
Birth, Virgin, 492
Bishop: as cathedral rector, 309, 633; investigation of proposed, 618; missa pro populo, 633
Blessed Sacrament: devotion, 83; indulgence, 68; reservation, 505
Blessing: of baptismal water, 523; of flags, 619; of font, 280
Blind priest: Mass, 192
Boats in China, 181
Bollandist writings, 574
Bootlegger in confession, 198, 404
Brassac: on Index, 284; submission, 617
Breviary, autobiography, 131, 270
Brevity of sermons, 162
Bruehl, Dr., on psychology of religion, 534
Butler's lives of saints, 578
Calendar, church, 132, 565
Calvary: and Mass, 9; Caucasus, 470
Candles, altar: imitation, 314; order of lighting, 95, 194; Paschal, 283; stearic, 95
Canonical Club, 87
Canonization process, 620
Cardinals, new American, 610
Carson, Fr., on Mass, 1
Catechetical instruction, 337
Catechetics: books on, 424; in country, 415
Cathedral: rector, title, 309, 520, 633
Catholic: faith, advertising, 507; schools in U. S., 113; schools opposed, 125
Catholics: in State schools, 113; not understood, 54
Cephas, the Rock, 463
Ceremonial, Baltimore, 419
Charity, act of, 340
Charles of Anjou, 588
Chartres window, 267
Chesterton's St. Francis, 234
Child labor in U. S., 119
Children: catechizing, 337; physical defects, 120
Chinese missions, 181, 378, 517; are patient, 291
Choir, excuse from, 503
Christ: born of virgin, 492; or Prometheus, 474; suffered, 499
Christianity: early growth, 484
Church advertising, 507
Citizenship: oath of, 529; of priest, 510
Classical studies, 389
Cleary, Fr., on China, 517
Clergy, see *Priest*
Clerics, kinds of, 278
Code: Canonical Club, 88
Codex sources, 77
Collis, Fr., on teaching Latin, 386
Communion of sick in hospital, 639
Confession: minister of, 504; "octo dies", 90; repeating absolution, 421
Congress: education bills, 447
Connell, Fr.: on catechetics, 337; on recent theology, 643
Conroy, Fr., on Ku Klux Klan, 47
Conscience: penal laws, 198, 404
Contrition, perfect, 341
Controversy in press, 513
Conviction, in preaching, 372
Corcoran, Fr., on Latin, 400
Correspondence catechetics, 415
Cosmology: introduction, 330
Cotter, Fr., on moral theology, 413

Cremin, Fr., on St. Thomas, 356
Cross: means redemption, 472; sacrifice of, 11
Crucifixion, a sacrifice, 14
Cures, real and fanciful, 212
Cureton's martyrology, 566
Dallinger school bill, 451
Darwinism, 19; and fatalism, 478
"Decline and Fall", 484
Delegation for marriage, 420
Devotion: spiritual books, 321
Dictionary of saints, 560
Diocesan law of abstinence, 530
Divine office: reverence, 276
Dominical Letter, 137
Donovan, Fr., on Marriage, 59
Dorlodot and Darwin, 19
Ducher, Fr., repudiates errors, 617
Easter date, 132
Ecstasy, explained, 142
Education: government control, 447; in U. S., 113
Educational legislation, 447
Emmerick, Anne Catherine, 630
Enemies of our schools, 125
English of consecration words, 202
Episcopal: see *Bishop*
Episcopus, on Moral Theology, 187
Eucharist: a sacrifice, 14; reservation, 505
Eucharistic fast, 175
Evolution: Darwinism, 19; fatalism, 479
Ex-Prelate's Meditations, 542
Faith: and reason, 356; teaching act of, 337
Fasnacht, Fr., on seminaries, 303
Fast: before Mass, indult, 175; national holidays on Friday, 189
Fasting girls, 150
Fatalism: or Providence, 477; rampant, 481
Fess school bill, 454
Fetus: removal of, 525
Fidelis, on Americanization, 295
Flags: blessing of, 619; in churches, 619
Flood, Dr. Grattan, 489
Font, blessing of, 280, 523
Fontes of new Code, 77
Ford, Fr., on China, 629
Foreign: -born in U. S. schools, 120; Catholics in U. S., 70, 176, 295, 381; mission college, 174
Frederick II, 591
Freudian therapeutics, 44, 141
Friars Minor, 240
Friday, national holidays on, 189
Functional paralysis, 30, 141
Funeral: absolution in English, 315
Garesché, Fr.: on young men, 242, 343
Garriguet, Fr., repudiates errors, 617
Genuflexion: facing altar, 419
Gibbon's five causes, 484
Golden: legend, 573; Number, 137
Gonzalez, missioner, 581
Gospel: sign of cross, 639
Gothic windows, 254
Government: education bills, 447
"Grammar of Assent", 484
Grattan Flood, Dr., 489
Greek: and Latin Catholics, 196; Menologies, 571
Gregorian calendar, 136
Grove Play, San Francisco, 601
Hagiography, sources, 560
Hallucinations, hysterical, 143
Hayes, Archbishop, created cardinal, 610
Hebronensis on Mass, 83, 186
Heirs: restitution, 527
Henry, Msgr.: on length of sermon, 156; on persuasive sermon, 366; on Stabat Mater, 225; translation of hymns of Office of Bl. Teresa, 185
Henschenius, Bollandist, 575
Hieronymianum, pseudo-, 567
Higgins, Fr., on Gibbon, 484
Holweck, Fr., on beatification, 620; on hagiography, 560
Holy Name Society, 249
Homiletics, see *Sermon*
Hope, act of, 339
Hornsby, Fr., on Darwinism, 19
Horsak, Fr., on Code sources, 77
Hospital: Communion of sick, 639
Hughes, Fr., on St. Francis, 234
Hymns of Bl. Teresa, 185
Hysteria, major, 141
Hysterical paralysis, 31, 141
Ignoramus, on Catholic press, 521
Illiteracy in U. S., 124
Immigrant problem, 70, 176, 295, 381
Immigrant restrictions, 295
Immolation in Mass, 84
Incensings at Benediction, 524
Indiana, Ku Klux Klan, 48
Indulgence: Blessed Sacrament, 68; for dead, 88
Infant Church: divine growth, 484
Inheritance: restitution, 527
Inquisition, study of, 435
Intention, quality of, 342
Irishman, stage, 599
Italian: priests in U. S., 71, 176, 295, 381
Judaism, sacrifice in, 2
Julian calendar, 135
Jura stolae, 526
Kenrick on civil laws, 404
Kephas, the Rock, 463
Kirsch, Fr., on teaching Latin, 386

Knowledge: reason or faith, 356
Koncevicz, St. Josaphat, 196
Konings on civil laws, 404
Korea missions, 517
Ku Klux Klan, 47
Lancet windows, 257
Last Supper not complete sacrifice, 186
Latin: as living language, 386; is formal, 401; "th" pronunciation, 524
"Laus tibi, Christe", 314
Laws: not purely penal, 404
Legenda aurea, 573
Levitical priesthood, 495
Lives of saints, 560, 643
"Lost Labor" of sermons, 368
"Luke" on Paralysis, 30, 141
Lumbreras, Fr., on St. Thomas, 195, 316, 531
Mabillon's lives of saints, 578
Magnificat: antiphons, 528
Mail, catechism by, 415
Major, Fr., on St. Thomas, 318
Malachias on worship, 7
"Manuel Biblique", on Index, 284, 617
Marriage: see *Matrimony*, 59
Martyrologies, 560, 564
Mary, Virgin, 495
Maryknoll Letters, 181, 291, 378, 517, 629
Masonry against our schools, 125
Mass: absolution after requiem, 315; at sea, 99; by blind priest, 93, 192; centre of worship, 8; fast before, 175; in convent, 503; Last Supper, 186; "Laus tibi, Christe", 314; letter of Episcopus, 86; letter of Hebronensis, 83; may pastor habitually delegate missa pro populo, 638; missa pro populo at cathedral, 633; new book on, 424; nuptial blessing, 319; privileged altar, 636; propitiatory, 15; restitution of stipend, 199; sacrifice element, 1
Matrimony: before Protestant minister, 96; can it be unilateral?, 59; clandestinity, 94; contract and sacrament, 60; delegation, 420; disparitas cultus, 59; does ratum beget affinity, 641; mixed marriage, 96; new case, 59; nuptial blessing outside Mass, 319; Pauline privilege, 59; permission to officiate at, 504; promises, 96; razor for marriage tangles, 63; with non-Catholic, 59
McCaffrey, Fr., on Gothic, 254
McCormick, Fr., on Virgin Birth, 492
McDevitt, Bishop, on State schools, 113
McGovern, Fr., on preaching, 299
Medieval preaching, 299
Melchisedech's and Christ's priesthood, 494
Menologies, 571
Metaphrastes, hagiographer, 573
Meyer, Fr., on China, 378
Mindorff, Fr., on St. Thomas, 530
Missa: de Angelis, 489; pro populo, cathedral, 309, 633; pro populo, duty, 638
Missal in vernacular, 202
Mission house for alien priests, 71
Missionary college, Turin, 174
Missioner, Gonzalez, 581
M. N., on new apologetics, 418
Monastic schools, early, 548
Moral theology: disinfecting, 187, 326, 413; teaching, 413
Mortal sin, recalled after confession, 421
Mount Caucasus or Mt. Calvary, 470
Moye, Msgr.: on prelates, 521; on protonotary, 411
Mundelein, Archbishop, created cardinal, 610
National: holiday on Friday, 189; parishes, 503
Nationalism of clergy, in U. S., 295
Naturalization oath, 529
Newman on Gibbon, 484
Newspapers and Church, 507
Norman fighters, 590
Notker Balbulus, martyrology, 570
Nuns, see *Religious*
Nuptial blessing outside Mass, 319
Oath of citizenship, 529
O'Brien, Fr., M.A., 329
Office: recitation of, 274
O'Malley, Dr., on St. Thomas, 586
Opposition to our schools, 125
Ordo: its function, 131
Organic species, 19
Organizing young men, 247
Origin of life, 20
O Salutaris at Benediction, 523
Paganism is despair, 471
"Panem de coelo": Benediction, 524
Papebroche, Bollandist, 575
Paralysis, functional, 30, 141
Parish: care of young men, 343; community life, 252; halls for young, 252; its young men, 242; missions, 580; national, 503; priest of cathedral, 309, 633; school, 244
Parochus or rector, 520
Paschal candle, 283
Pastor, see *Priest*
Pater noster: organ at, 524
Patmore's daughter, 545
Pauline privilege, see *Matrimony*
Pedagogy, fundamentals, 206
Penal laws: conscience, 198, 404

Pentecostal peace-offering, 4
Persuasive sermons, 366
Peter and Rock, 463
Phillips, C., on St. Patrick, 599
Pius XI: allocution, 610
Polish Catholics in U. S., 381
Politics and priests, 521
Preachers, hints to, 544
Preaching: made easy, 102; see *Sermon*
Preambles of faith, 339
Preface: organ at, 524
Prejudice against our schools, 125
Prelates: customs, 521
Press: Catholic advertising, 507
Priest: and young men, 242, 343; as Americanizer, 295; assistant priest at marriage, 420; care of Polish Catholics, 381; cathedral rector, 309, 633; Christ a priest, 13, 492; fast before Mass, 175; for foreign-born, 71, 176, 295, 381; jura stolae, 526; Mass by blind celebrant, 93, 192; may pastor habitually delegate missa pro populo, 638; nationalism in U. S., 295; new books on catechism, 424; new code, 100; public citizen, 510; title of parish priest, 520; trained at home or abroad, 303; with his young men, 242
Priesthood of Christ, 13
Professors in seminaries, 309
Prohibition: binding or not, 198, 404
Promotheus on his rock, 471
Pronouncing absolution audibly, 201
Protestantism, fatalism, 481
Protonotary Apostolic, 411
Pseudo-Hieronymianum, 567
Psychology: and hysteria, 31, 141; of religion, 534
Public schools in U. S., 113
Publicity, Klan antidote, 56
Purgatory of St. Patrick, 600
Radio, in apologetics, 418
Reason and faith, 356
Rector of cathedral, 309, 633
Relics not sold, 88
Religion: psychology of, 534
Religious: course of study, 68; instruction books, 424; instruction in country, 415; Mass in convent, 503
Requiem, see *Mass*
Restitution: heir, 527; Mass stipend, 199
Revelation and reason, 356
Reverence: office, 276
Rochet, when worn, 522
Rock and Peter, 463
Roman seminaries, 303
Rosweyde, Bollandist, 574
Rozewicz, Fr., on aliens, 381
Rural parish: catechetics, 415
Russia, Catholics in, 437
Ryan, Dr.: on Catholic schools, 125; on education bills, 447; on civil laws, 404
Sabetti on civil laws, 404
Sacrifice: its essence, 16; Last Supper, 186; of Mass, 1
Saint: Augustine, confessions, 325; on evolution, 21; on Virgin Birth, 495
Bede's martyrology, 568
Bernardine, preacher, 158
Blase, blessing, 320
Christopher, medal, 528
Eusebius, historian, 565
Francis of Assisi, 234
Gregory on evolution, 21
Hilary on Christ's suffering, 501
Jerome's martyrology, 567
John's Gospel, 101
Josaphat, tercentenary, 196
Nazarius, 97
Patrick, dramatized, 599; Purgatory, 600
Paul, on Virgin Birth, 495
Thomas: accord of reason and faith, 356; Christian Aristotle, 364; human aspect, 586; on evolution, 26; on preaching, 299; twenty-four theses, 195, 316, 530, 531
Vincent Ferrer, preacher, 160
Saints: beatification, 620; lives of, 560; recent biographies, 643
San Francisco Grove Play, 601
Santa Speranza, 319
Sash or fascia, 522
School: bills in Congress, 447; expenditures, 124; State, 113
Science and faith, 358
Scottish Rite Masonry, 125
Sea, Mass at, 99
Self-love complex, 39, 141
Seminary: home and foreign, 303; Latin in, 386, 400; professors, 309
Sermon: medieval manual on, 299; accent of conviction, 372; for Sodality, 213; fundamentals, 189; God on side of preacher, 376; hints to preachers, 544; its length, 156; monotonous voice, 166; persuasive, 366; prayer best preparation, 190; preparing methodically, 169
Server: genuflexion, 419
Seumas on Canonical Club, 88
Sign of cross at Gospel, 639
Simar, when worn, 522
Sin, its atonement, 3
Sisters, see *Religious*
Sloan, Fr., on sermon preparation, 169
Sociability in parish, 349

Social: life of Catholic parish, 252; service, 204
Societas Gentium Latina, 391
Sodality: conferences, 213; for young men, 247, 343
Somnambulism, 156
Sources of hagiography, 560
Speranza, Santa, 319
Spiritual: reading, 321; sense in art, 255
Springfield diocese, transfer, 198
Stabat Mater, 225
Stained Glass window, 267
Stearic candles, 95
Sterling-Reed bill, 449
Stewart, Fr., on "Thou art Peter", 463
Stipend: Mass, restitution, 199; sharing, 526
Subconscious will, 31, 141
Suffer, why must I, 325
Swaby, Fr., on Mass, 86
Swift, Fr., on Gonzalez, 580
Synaxaria, 571
Tabernacle veil, 313
Taggart, Fr., on China, 181, 291
Teachers in State schools, 116
Teresa, Blessed: Office hymns, 185
Theology: disinfecting moral, 187, 326, 413; of catechism, 337; one science, 413; recent, 643
Therapeutics and theology, 44, 141
"Thou art Peter", 463
Thyrsus Gonzalez, missioner, 580
Title of parish priest, 520
Turner-Sterling Bill, 129
Transformation of species, 20
Trenton, Italians in, 176
Truth, talks on, 433
Turin, mission college, 174
"Tytinillus", picture, 274
Usuard's martyrology, 568
Veil: humeral, at Benediction, 524; of tabernacle, 313
Vesper hymns, 528
Vicar General: prerogatives, 412
Vigouroux, on Index, 284, 617
Virgin Birth: its consequences, 492
Vocational school bills, 454
W. A. D. on good sermon, 189
Water, baptismal, 280, 523
Wax Candles, 95
Welfare work in parish, 349
Window, gothic, 254
Wine, altar: recipe, 191
Womb: emptying, 525
Worship and sacrifice, 1
Young men societies, 242
Zarrilli, Fr., on Italian question, 70, 176

BOOK REVIEWS.

Allies: St. Peter 218
Almedingen: Church in Russia .. 437
American Apostle. O'Daniel:—.. 329
Anfange des Menschlichen Gemeinschaftsleben 216
Anglican Church Principles 664
Anthropology and Fall 215
Aquinas: Summa contra Gentiles. 661
Art Principles in Literature. Donnelly:— 205
Augustine: Pastor according to New Code 100
Buissink: Anuario Eclesiastico .. 667
Bardenhewer: Altkirchlichen Literatur 553
Boyton: In God's Country 110
Braunsberger: Canisii Epistulae . 657
Brun: La Cité Chrétienne 431
Camm: Pilgrim Paths 551
Canada. Church in— 440
Canisii Epistolae 657
Catholic Schools in Western Canada. McLean— 216
Cathrein: Ethics 443
Cecilia: Gospel of St. John 101
Chambers: Teens and Twenties.. 111
Chaplains in World War 666
Charakterbilder Katholischer Reformatoren 549
Christian Monism: Wassmann:— 441
Church Year. Stieglitz 213
Cité Chrétienne. Brun:— 431
Common Sense of Constitution .. 555
Cooper: Play Fair 439
Cosmology. O'Neill:— 330
Croire? Rutten:— 210
Cures. Walsh:— 212
Dario: Praelectiones Cosmologiae. 218
Daughter of Coventry Patmore .. 545
Donnelly: Art Principles 205
Early Irish Monastic Schools ... 548
Eglises Orientales. Janin:— ... 208
Eternal Inheritance 663
Ethics. Cathrein:— 443
Ethnologie Religieuse 216
Eugenics. Messenger-Fallon:—.. 441
Evolution and Culture 215
Ex-Prelate's Meditations 542
Fallon-Messenger: Eugenics 441
Finn: Lord Bountiful 334
Flynn: Preaching Made Easy ... 102
Franciscan Studies 217
Frobes: Psychologie 104
Fundamentals of Pedagogy..... 206
Garesché: Christian Artists, 332; Sodality Conferences 213
Geschichte der Altkirchlichen Literatur 553

Goode's School Atlas 335
Gospel of St. John. Cecilia:—.. 101
Graham: Irish Monastic Schools. 548
Great Christian Artists 332
Grimal: L'Homme 431
Handbook of Moral Theology .. 430
Harrisburg Diocese Register 554
Henry: Hints to Preachers..... 544
Heuser: Ex-Prelate's Meditations. 542
Higgins: Fundamentals of Pedagogy 206
Hints to Preachers 544
Homme. Grimal: 431
Howard-Bury: Mt. Everest 217
Hughes: Talks on Truth 433
Hull: Philosophy of Life 442
In Christ Jesus. Plus:— 441
In God's Country. Boyton:—... 110
Inquisition. Nickerson:— 435
Introduction to Social Service. Spalding:— 204
Irresistible Movement of Democracy. Penman:— 440
Jackson: Anglican Church Principles 664
Janin: Eglises Orientales 208
Janssens: Christianity and Theosophy 439
Johnson: Anthropology and Fall. 215
Joyce: Natural Theology 218
Just Jack. Murphy:— 442
Kenney: Septenarius Sacramentorum 439
Koch: Moral Theology 430
Konstanzer Alt-Lateinische Propheten und Evangelien 549
Koppers: Anfange des Menschlichen Gemeinschaftsleben 216
Lattey: Papacy 660
Lessons in Scholastic Philosophy. Shallo:— 218
Lord Bountiful. Finn:— 334
Louismet: Mystical Initiation ... 442
Lowrie: Monuments of Early Church 332
Lumbreras: Twenty-four Theses . 109
Manzetti: Office of Holy Week.. 334
Maréchal: Métaphysique 107
Mary Rose at Boarding School.. 442
Maryknoll Letters—China 214
McLean: Schools in Canada 216
Messenger-Fallon: Eugenics 441
Missa Solemnis. Yon:— 334
Missal. Roman— 103
Monuments of Early Church 332
Morice: Church in Canada 440
Mt. Everest. Howard-Bury:—.. 217
Muntsch: Evolution and Culture. 215
Murdoch: Red Vineyard 111
Murphy: Just Jack 442
Mystic Voices. Pater:— 333
Mystical Initiation. Louismet:— 442
"New" Way of Founding Old Kingdom 664
Nickerson: Inquisition 435
O'Daniel: American Apostle 329
Office of Holy Week 334
O'Neill: Cosmology 330
Paddock: "New" Way 664
Papacy. Lattey:— 660
Pascendi Encyclical 109
Pastor, New Code. Augustine— 100
Pater: Mystic Voices 333
Penman: Democracy 440
Philosophy. Official Catholic ... 109
Pilgrim Paths in Latin Lands... 551
Pius X: *Pascendi* 109
Play Fair. Cooper:— 439
Plus: In Christ Jesus 441
Practical Philosophy of Life 442
Praelectiones Cosmologiae. Dario:— 218
Preaching Made Easy. Flynn:— 102
Principles of Natural Theology. Joyce:— 218
Promptuarium Sacerdotis 555
Proposed Monopoly in Education. 555
Psychology. Schmidt:— 110
Red Vineyard: Murdoch 111
Remler: Why must I Suffer?, 219; Eternal Inheritance 663
Rickaby: Studies on God 658
Rita of Cascia. St. 547
Roman Missal 103
Russia. Catholic Church in—... 437
Rutten: Croire? 210
Ryan: Monopoly in Education .. 555
St. Peter. Allies:— 218
Schmidt: Experimental Psychology 110
Septenarius Sacramentorum 439
Shallo: Scholastic Philosophy ... 218
Sicardo-Murphy: St. Rita 547
Sodality Conferences. Garesché:— 213
Soengen: Promptuarium Sacerdotis 555
Southworth: Constitution 555
Spalding: Social Service 204
Statesmanship of Benedict XV .. 216
Stieglitz: Church Year 213
Studies on God 658
Talks on Truth. Hughes:— ... 433
Term of Adventure 334
Theologiae Moralis Principia ... 327
Theosophy. Janssens on— 439
U. S. Chaplains in War 666
Van der Heuvel: Benedict XV .. 216
Vermeersch: Principia 327
Vision Beatific. Walshe:— 210
Walsh: Cures 212
Walshe: Vision Beatific 210
Wassmann: Christian Monism .. 441
Why Must I Suffer? Remler:—. 219

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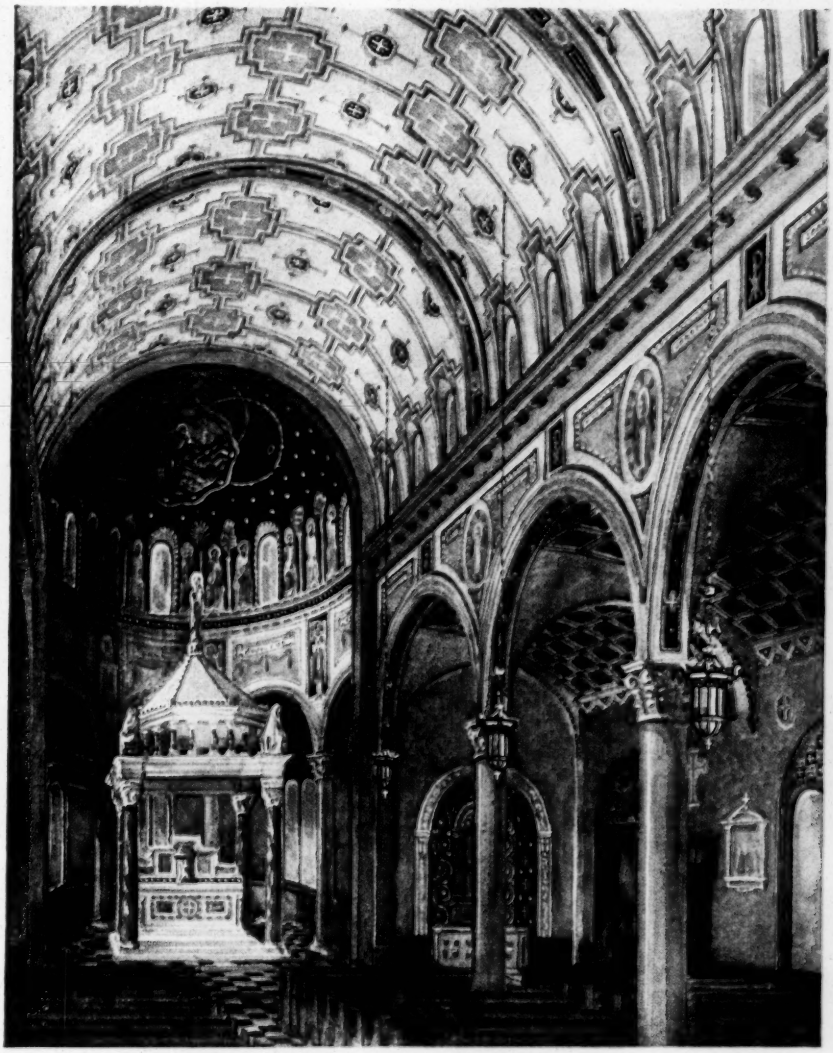

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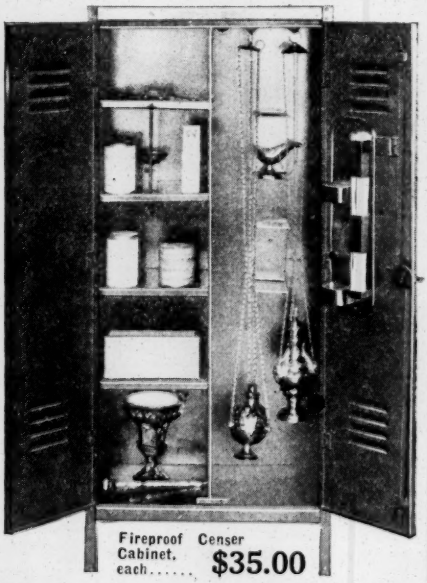

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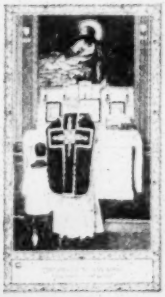

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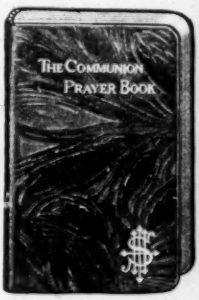

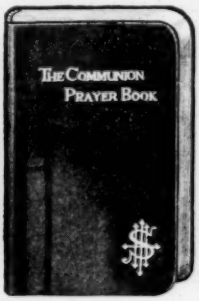

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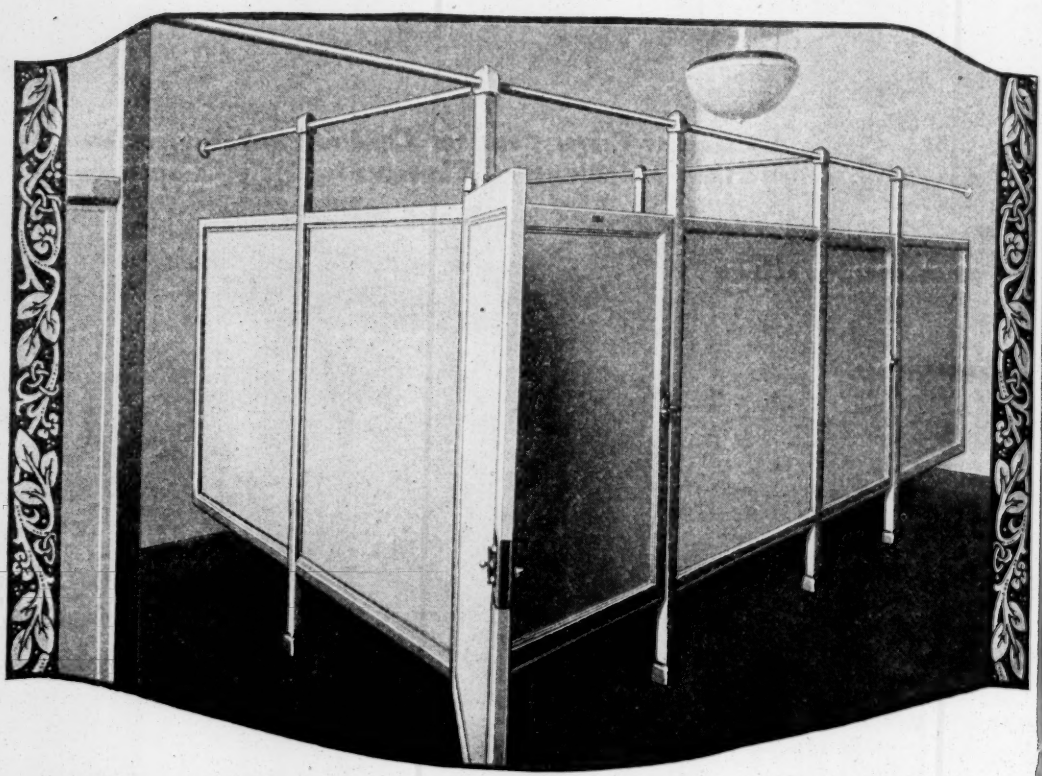

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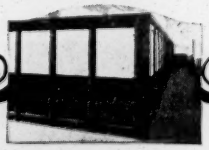

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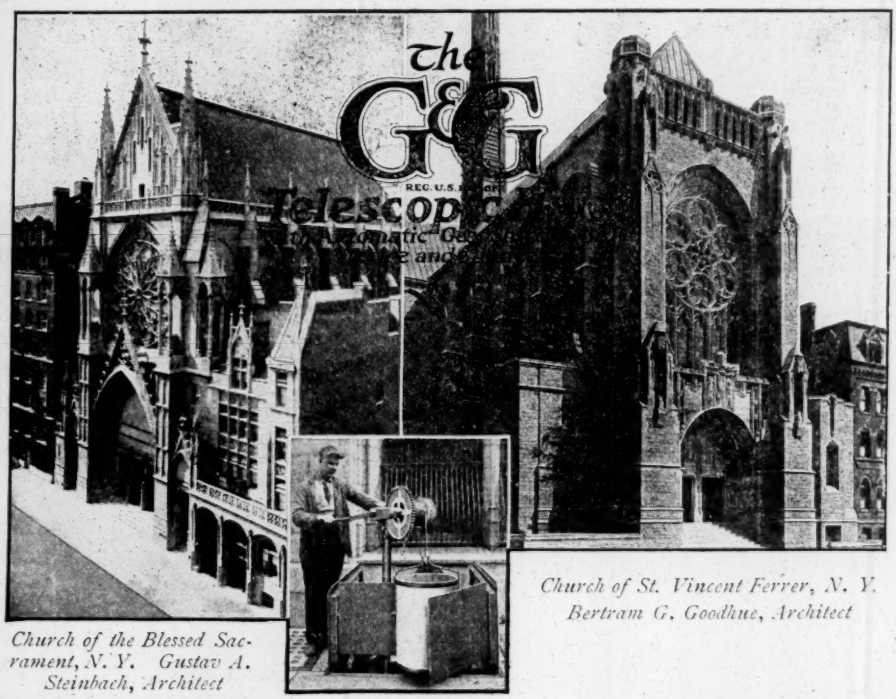

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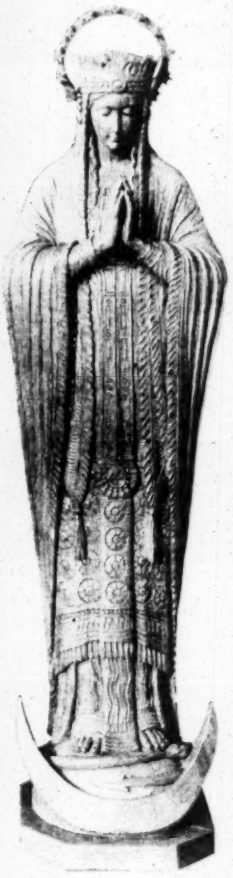

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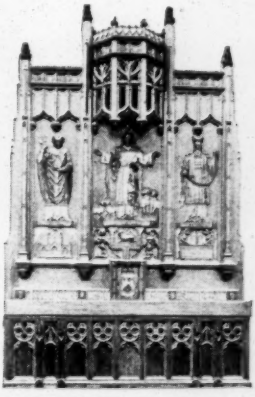

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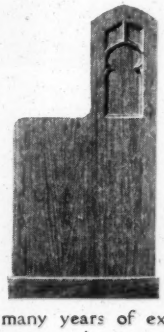

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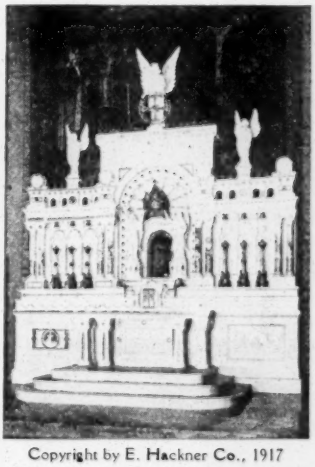

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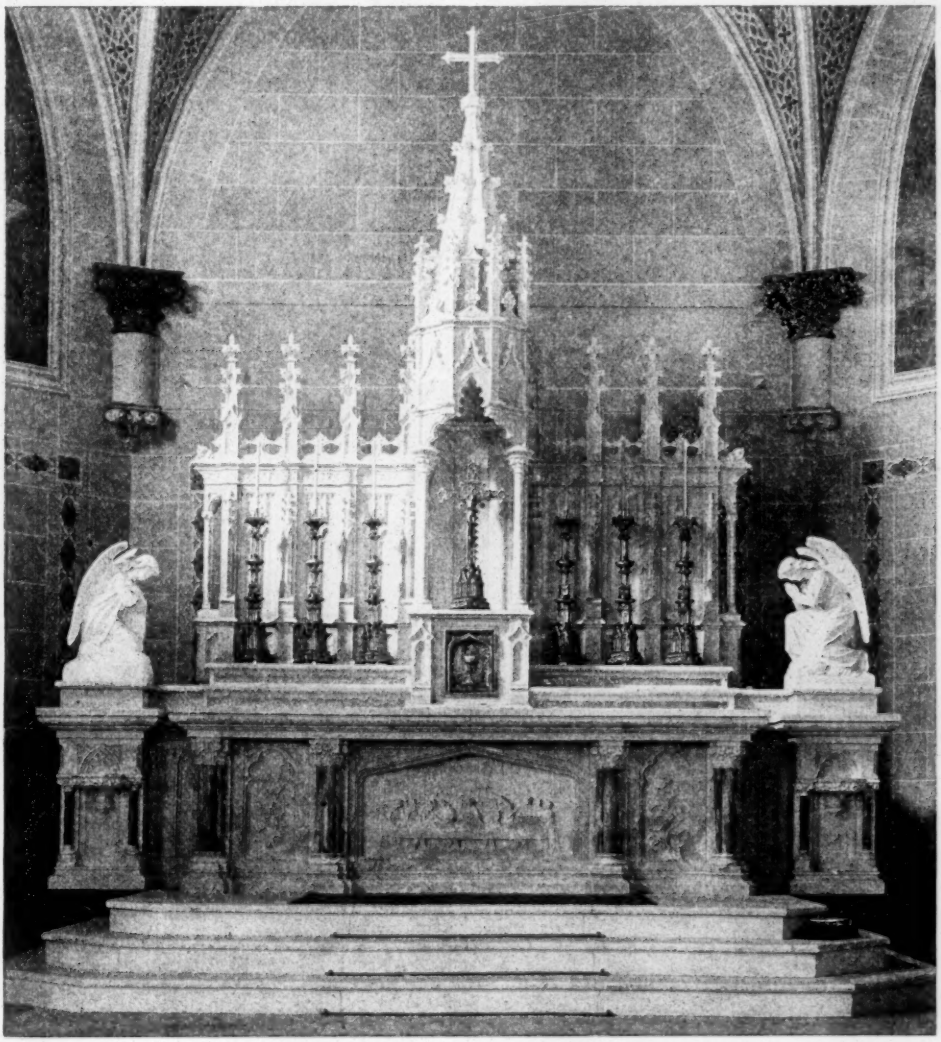

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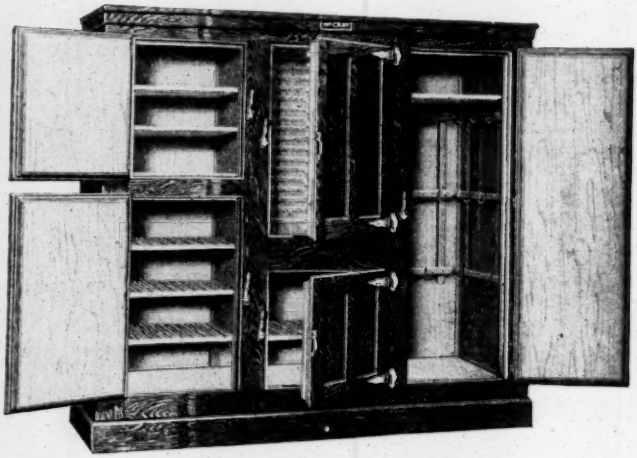

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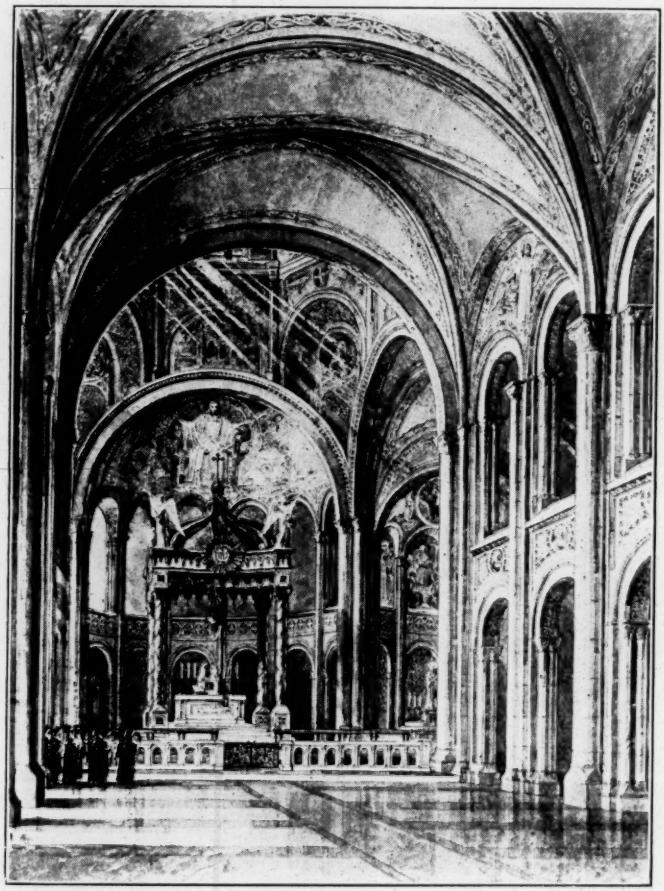

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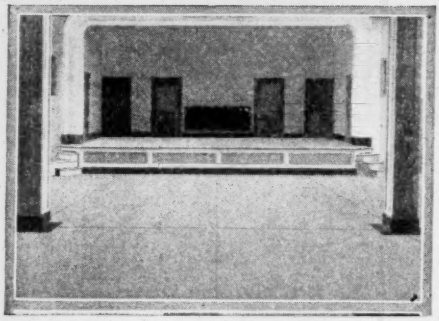

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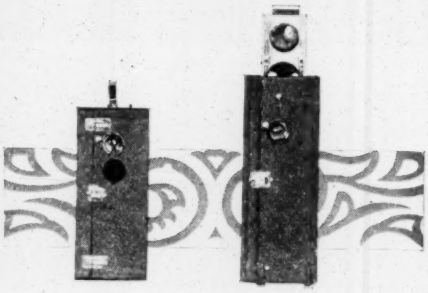

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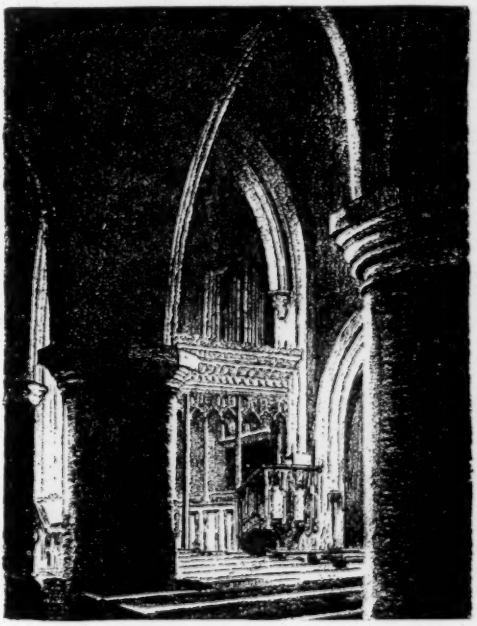

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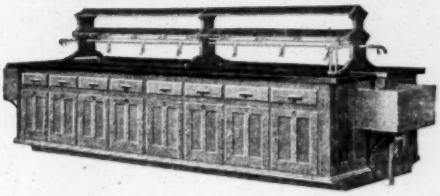

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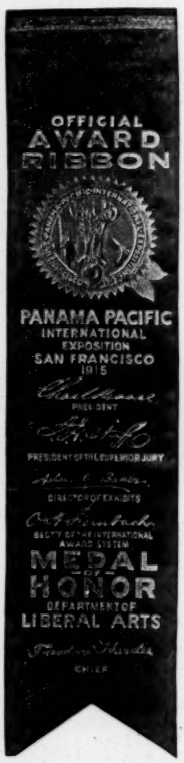

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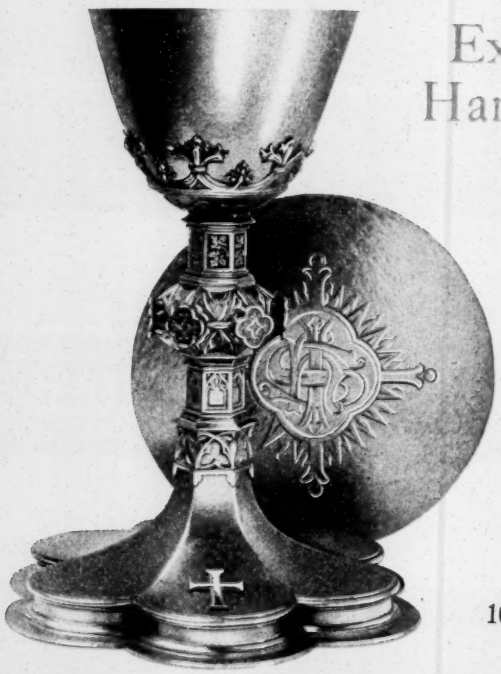

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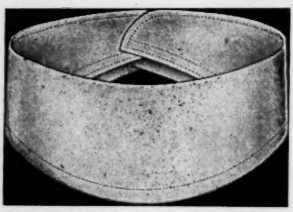

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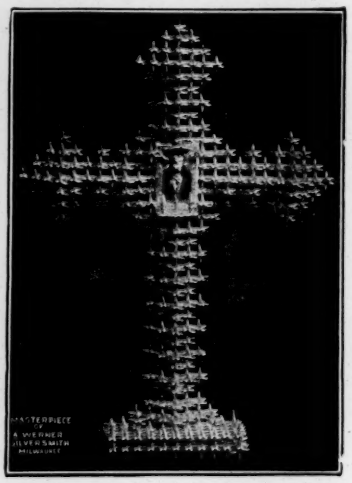

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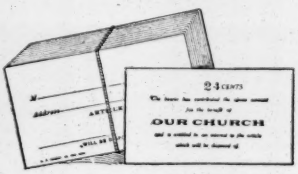

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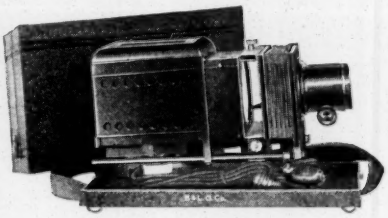

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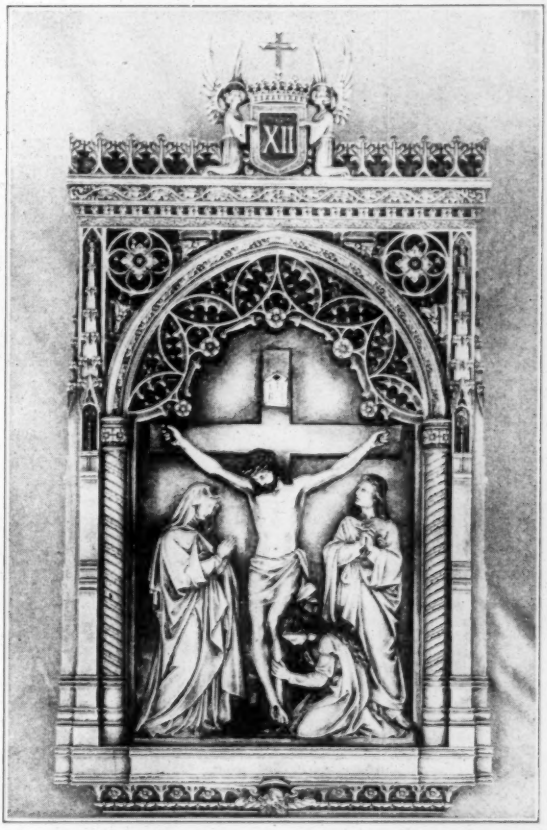

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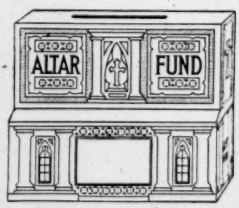

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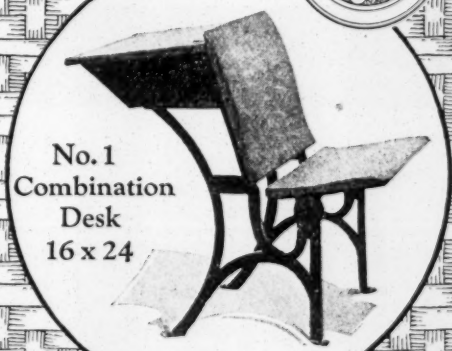

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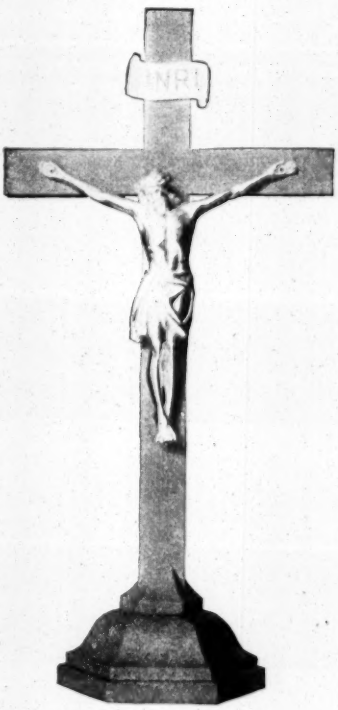

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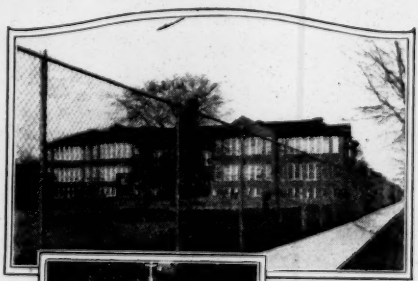

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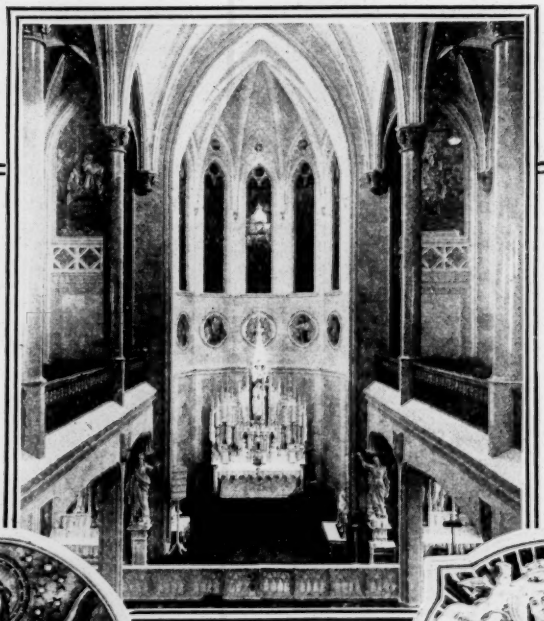

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